7.

Presbyterian Inquisition;

As it was lately Practised against the

PROFESSORS

OF THE

COLLEDGE

OF

EDINBURGH.

August and *September.* 1690.

In which, the Spirit of *Presbytery* and their present Method of Procedure, is plainly discovered, Matter of Fact by undeniable Instances cleared, and Libels against particular Persons Discussed.

Alexander Monro

For the mouth of the wicked and the mouth of the deceitful are opened against me, they have spoken against me with a lying tongue: They compassed me about also with words of hatred, and fought against me without a Cause. Ps. 109. v. 23.

LICENSED, *Nov.* 12. 1691.

LONDON,

Printed for *J. Hindmarsh* at the *Golden-Ball* in *Cornhill.* 1691.

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ADVERTISEMENT.

When the Reader conſiders what's ſaid in the following Sheets, he will find the Title *exactly agreeable to the Book; and* if that *ſeem odious, it's not to be Imputed to the Author of this Narrative, but to one of the Viſitors; who in the face of the Court, Declared,* That their Method of Procedure was an Inquiſition; *and the plain Truth is, he was ſo Happy in the choice of the Word, that it would have been unreaſonable to have chang'd it.*

The Reader is alſo deſired to take Notice, that by the Witneſſes *mentioned in the laſt Paragraph of the Preface; are to be underſtood, only ſuch as were Examined againſt thoſe Maſters of the Colledge, whoſe Tryals are not yet Publiſhed; for all the Art and Induſtry of the Party, could not ſo much as procure one Witneſs to Appear againſt the two Doctors, whoſe* Libels, Anſwers, *and* Sentences, *are here Related.*

THE PREFACE.

I Was preſent at *Edinburgh* when the Univerſity there was lately *Viſited* by the *Presbyterian Party*, and was Witneſs to all that paſt at the *Tryals* of the *Principal* and other *Maſters*; and the Accounts of it having ſince fallen into my hands, and I knowing them to contain nothing but Matter of Fact and down right Truth, thought fit now to Publiſh them; not to *Continue*, or *Excite Faction* or *Revenge*, but to Vindicate Innocent Men, from the *Calumnies* and *Slanders* that have been of late Charged upon them. If the *Presbyterians* had not Induſtriouſly *propagated abroad*, the Idle and Impertinent Stories *they invented at home*, theſe *Papers* had never ſeen the *Light*: It is indeed with great Reluctancy, that I give the Tranſactions of that late *Viſitation* any room in my Memory; but ſince the Clamours of a *Factious Party* conſtrain Men to defend themſelves: It is but juſt to return *ſuch Anſwers* as may undeceive well meaning People, and expoſe the *Injuſtice* of that *Inquiſition*: It being ſo eaſie a thing to make it appear, *That the Maſters of that Univerſities greateſt Crimes, were their Places and Preferments.*

Becauſe in the following Papers, mention is often made of a New Teſt, that the Parliament appointed for all Univerſity Men; it may not be improper once for all here in the beginning, to tell what that Teſt was; for this then let it be remembered: That the 17 *Act Parl.* 1. *Seſſ.* 2. *July* 4. 1690. Earl *Melvil* Commiſſioner, appoints; *That no Maſter or Profeſſor in any Colledge or School, ſhall be allowed to continue in the Exerciſe of his Function, but ſuch as do Acknowledge and Profeſs,*

*Westminster Confession. *and ſhall Subſcribe the Confeſſion of Faith* *, *Ratified and Approved by this preſent Parliament*; *and alſo, ſhall Swear the Oath of Allegiance to their Majeſties*; *and withal, ſhall be found to be of Pious, Loyal, and Peaceable Converſation, and of good and ſufficient Literature, and Abilities, for their Reſpective Employments*; *and ſubmitting to the Government of the Church now ſetled by Law* —— *and are well Affected to their Majeſties*, &c.

Again, by *Act* 38. *Seſſ.* 2. *Parliament.* 1. *Gulielm. & Mari. July* 22. 1690. *Melvil* Commiſſioner, all perſons who are bound to Swear the Oath of Allegiance, are alſo obliged to Subſcribe this *Aſſurance*, as they call it.

I A. B. *Do in the Sincerity of my Heart, Acknowledge and Declare, that their Majeſties King* William *and Queen* Mary, *are the only Lawful, Undoubted Sovereigns, King and Queen of* Scotland, *as well* de jure, *as* de facto, *and in the Exerciſe of the Government*: *And therefore I do ſincerely and faithfully, promiſe and ingage, that I will with Heart and Hand, Life and Goods, Maintain and Defend Their Majeſties Title and Government, againſt the Late King* James, *his Adherents, and all other Enemies*; *who, either by open or ſecret Attempts, ſhall Diſturb or Diſquiet Their Majeſties in the Exerciſe thereof.*

Theſe were the *Inſtructions* which the Parliament by their Acts gave to the Viſitors; and a conſiderable number of them being *Presbyterian* Miniſters, were not wanting in their Diligence to ſcrew up every thing to the greateſt height, againſt the Epiſcopal Maſters, and to make them feel the ſevere effects of *Presbyterian* Power and Malice; as appeared by a Printed Warrant, or rather Proclamation, in their own Names, in which, they *Require and Command*,

Meſſengers to paſs to the Mercat Croſs *of* Edinburgh, *upon a Mercat-day, betwixt Ten and Twelve a Clock in the Forenoon, and immediately thereafter, to the moſt patent Gate of the Univerſity of* Edinburgh, *and ſicklike to paſs to the Mercat Croſſes of* Edinburgh, Hadingtoun, Duns, Green-Law, *and* Lawder, Jedburgh, Selkirk, Peebles, Linlithgow, *and* Stirling, *and there at after open Proclamation*, &c. *To Summon, Warn, and Charge, the Principal, Profeſſors, Regents, and*

and all Others, Maſters of the Univerſity of Edinburgh, *and Schoolmaſters Teaching Latin in the ſaid Town,* &c.——— *To Compear before the Committee of the ſaid Viſitors,* &c.—— *The* 20 *day of* Auguſt *next to come, at Ten a Clock in the Forenoon, to Anſwer and Satisfie the ſaid Committee,* &c.

And likewiſe the ſaid Commiſſioners, do hereby Require the ſaid Meſſengers, at the ſame time and place, and in the ſame manner, to Summon, and Warn, all the Leidges, who have any thing to object againſt the ſaid Principal, Profeſſors, Regents, Maſters of the ſaid Univerſities, and School-Maſters— To Compear before the ſaid Committee, the ſaid day and place, to give in Objections againſt the Principal, Profeſſors, Regents, and others aforeſaid——— Requiring in like manner, the Meſſengers, Executors of this preſent Warrant, not only to Read Publickly the ſame, and the Citation to be given them, at the ſaid Mercat Croſſes *and* Colledge Gate; *but alſo to leave Printed Copies thereof, affixt upon the* Mercat Croſſes *of the Head Burghs, and upon the moſt patent Gates of the ſaid Colledge. Laſtly, Requiring the ſaid Meſſengers to Return the ſame, with formal Executions and Indorſations thereof, duely Subſcrib'd by them before Subſcribing Witneſſes——— For doing of all which, theſe Preſents ſhall be their ſufficient Warrant. Given at* Edinburgh, *July* 25. 1690. *And Ordains theſe Preſents to be Printed, Extracted forth of the Records,* by me

Tho. Burnet.

1. Here you ſee a vaſt deal of *Pomp* and *Parad*, to Uſher in this *INQUISITION*; open Proclamation was made at Mercat places, a ſufficient indication of what might be expected afterwards from them: *All the Leidges are Warned, and Summoned to come in, and make what Objections they can, againſt the Maſters*; ſure if the Viſitors want Men to Accuſe theſe Maſters, it cannot be aſcribed to their want of Induſtry to procure them.

2*dly*. The great Zeal theſe Commiſſioners had to purge the Univerſities from Malignants*, made them upon all occaſions ſtretch the words of their Inſtructions, far beyond their ordinary and uſual ſignification. When ſome

* *As they are ordered to call all Epiſcopal men.*

enquired whether by that part of the *Teſt*, which requires *to ſubmit to Presbytery*, were meant only, *a quiet and peaceable living under that Government, or if it imported any thing farther*: Some of the Commiſſioners plainly told, that by that Clauſe of the *Teſt*, was alſo meant, *That every Maſter ſhould thereby Declare the* Presbyterian *Government, to be preferable to any other whatſoever, and the only Government left by Chriſt and his Apoſtles in the Church, and warranted by Scripture.*

By the ſame Spirit of *Presbyterian* Moderation, ſome of the Commiſſion Declared; that by the *Acknowledging* and *Subſcribing* the *Weſtminſter Confeſſion of Faith*; is not only meant an owning of it, in ſo far as it is a Syſtem of Theologie conform to the Holy Scriptures, and one of the beſt deſigned for diſtinguiſhing the Reformed Church, from theſe Hereticks and Schiſmaticks that now diſturb it; but that it alſo imports, an abſolute owning of every particular Article thereof, as the *only* and *moſt perfect Confeſſion*, that hath been or can yet be compoſed; and that therefore it was to be *Acknowledged*, *Profeſſed*, and *Subſcribed*, without any Limitation, Reſtriction, or Reſervation whatſoever.

The Viſitors might have been well aſſured, That no Maſter or Profeſſor of any Conſcience, who had been *Epiſcopally Ordained*, or acquainted with the Primitive Conſtitution of the Church, could any ways comply with Conditions ſo Rigid and Severe.

It had been ſoon enough then, for the *Presbyterians* to have fled to their old *Experimented* way of *Libelling*, when the Maſters had ſtood their ground againſt that *New Teſt*, which Originally had no end, but to make *vacant places*. But the *Preachers* of that *Party* (Members of the Viſitation) judged it more convenient, Boldly and Indefatigably to Calumniate the Profeſſors, leſt if they had been turned out for mere and juſt Scruples of Conſcience, the People ſhould have murmmured and complained; The Body of Mankind often believe *the firſt and loudeſt Reports*, few of the People being capable, willing, or at leiſure to Examine *the Truth* of things, and ſince now the *Faction* had got the uppermoſt, and had Power in their hand, they enquire into all things that might make the *Profeſſours* odious to the City or Nation, and thought fit to let them feel the effects of their Raſhneſs, if

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in all their Life time, they had beer once ſpoke againſt *the Impoſture or Enthuſiaſme* of that Sect.

The *Presbyterian* Preachers (who earneſtly wiſhed to be Employed in the *Toyl* and *Drudgery* of this Affair) made it their Buſineſs to ſearch into all the Actions of the *Profeſſors* Lives, eſpecially *ſuch* as were capable to be *Transformed* into a *Libel*; and having the Aſſiſtance and *Zeal* of ſome of the *New Magiſtrates of* Edinburgh, to ſecond their Endeavours, it was eaſie to foreſee what Quarter *they* might expect, *who differed from them*: And this was no difficult Province for *Presbyterians* to mannage, conſidering the Nature of their Diſcipline, and their preſent Conſtitution; The moſt innocent things have two handles, and *ſome Men* induſtriouſly ſeize the worſt: But becauſe they pretended to be moſt Accurate *Reformers*, they would therefore do their work *thorowly*, and ſtrip their Oppoſers as bare of their Reputation and Good Name, as of their Livelyhoods and Preferments; and having now got the Church's Juriſdiction and Revenues into their hands, it was not ſafe for them to want *the Government* and Poſſeſſion *of the Seminaries of Learning*: And therefore the *Presbyterians* that Preached before the *Parliament*, never forgot to Exhort ſuch as were in Power *ſpeedily to Reform the Univerſities*; which is no leſs in their Language, than *to plant them with Presbyterians*; To accompliſh this, it was neceſſary to Repreſent the Maſters of Univerſities under the Epiſcopal Conſtitution, as *very Ill Men, Enemies to the Godly, Socinians, Papiſts*; now the People could not diſcern when *they* ſpoke *Contradictions*, for tho' *Socinianiſm*, and *Popery*, be two oppoſite Points of the Compaſs, yet ſome of their *Emiſſaries* ſcrupled not, among the *Goſſoping Siſters*, and at other *more Publick Meetings*, to Accuſe one and the ſame Perſon of both.

* *Viz.* Dr. *Monro.*

When the Government of the *City of Edinburgh*, was lodged in the hands of the firſt and beſt order of Citizens and Gentlemen; the Maſters of the Colledge had all the Encouragement that they themſelves could wiſh; They lived in all Tranquility and Freedome during the Adminiſtration of Sir *Magnus Prince* and his Predeceſſour, Sir *Thomas Kennedy*: They made it (both of them) their Buſineſs to preſerve the Order, Fabrick and Revenues of *that Houſe*; they omitted no occaſion of Supporting the Honour and Reputation

putation of *its Maſters*; as well as of diſcouraging what ought to be reproved, and timouſly amended, whatever there was the leaſt ground for it. The Maſters of the College in that Period had nothing to do but carefully to look after the Manners and Proficiency of their Students; for the Countenance of the *Magiſtrates* and their generous Inclinations to Propagate *Learning*, did ſo ſecure and guard the *Profeſſors*, againſt the little efforts of cenſorious and *talkative Fanaticks*, that they could not contrive how to be more happy in their Stations: For theſe Gentlemen knew what an Ornament their Univerſity was to the City and whole Kingdom, how neceſſary Freedom, Contentment, and Retirement are to the attainment of Learning: and therefore they were ſo far from vexing and diſturbing them, that they heaped upon them all marks of Honour and Regard.

Others (ſhuffling *themſelves* into the *Magiſtracy* under the Covert of *ſuch Commotions* as neceſſarily attend all great *Revolutions*) had not the ſame view of things, They thought their Buſineſs was to Reform, tho' *they knew not what*; and *this Reformation* was regulated by ſuch *Oracles* as managed their Councils, and the *Reſponſes* were always given by *Intereſt*: Hence they ſeemed to mind nothing ſo much as *the diſturbance of that Seminary*: Sometimes they thought that they might manage the *Diſcipline of the Houſe*, without conſidering *the Maſters*; ſometimes they thought they might *by themſelves*, without *the King* *, or any *form* of Tryal, remove and diſplace them at *their* Pleaſure; ſometimes they pick'd Quarrels with the *Students*, of purpoſe to accuſe their *Maſters*: ſometimes they would contrive *odd and phantaſtick* Schemes of Diſcipline, and it is not eaſie to imagine into what *freakiſh Humours*, *ſilly Conceits*, and *little Tricks* this Fancy metamorphoſed it ſelf in the ſpace of two Years. But thoſe Attempts ſerved only to make Citizens of the beſt Senſe and Quality, ſome of them to *Laugh*, and others *to Lament*, that the Profeſſors of the *Liberal Sciences* ſhould be ſo treated by ſuch *illiterate Buſie-bodies*. For generally the Citizens of *Edinburgh* are not only Affable, Kind and Courteous to the Maſters of that College, and to Learned Men in general; but alſo very forward to promote the *Intereſt of that Houſe*; The original Erection whereof is owing to *their Charity*; and they have frequently ſince the firſt *Foundation*, augmented

* *Altho' the ordering of Colleges be, as themſelves acknowledge, an inherent Prerogative of the Crown.*

mented *its Revenues, Books and Curioſities*: And there are but few of them but retain a tender eſteem of its great Worth and Advantage, and the Eſcapes and Prepoſterous Dealing of ſome of them; in this Critical Juncture, is not at all to be laid to the Charge of the Body of the People, who have always valued the Maſters of the College as they did the Education of their Children, than which nothing is of greater conſequence to themſelves, or *the Societies* in which they live: The *Presbyterian Miniſters*, finding the Endeavours of their Magiſtrates too ſlow to ſerve their ends; and that they were frequently *baffled* in thoſe little Skirmiſhes with the Maſters, importuned the Leading Men of the Party, to procure ſuch *an Act of Parliament as might beſt ſerve their Deſigns againſt the Univerſities*, * and leſt the Maſters ſhould *Comply* with the *Civil Government*, a *New Teſt* was ſo ordered, that none but *Presbyterians* could comply with it, and even *ſuch*, if ever they had but *ſubmitted to Epiſcopacy*, were not allowed to hold their Places, but in a moſt *precarious* manner.

* Vid. *Acts Parliament*, Pag. 1. & 2.

The Maſters of Univerſities complain *juſtly* of *two things*. Firſt, That they were obliged *to take Oaths that the reſt of the Clergy of the Nation were not bound to take.* Whereas any Legal Teſt ſhould reach all or none. Secondly, That this Teſt ſhould contain *not only their Allegiance to the Civil Authority, but alſo their hearty Submiſſion to the Presbyterian Government and the new Model of it in* Scotland *. Thus the Presbyterians were very ſure, that if they did not thruſt them out by *the Firſt*, they could not fail to ſend them Packing by *the Second*, eſpecially ſince the laſt Clauſe of the *New Teſt* obliged them to ſubmit to Presbytery, which is no leſs than to give themſelves up to all the Deciſions of the Conſiſtory.

* *Which differs vaſtly, not only from all Presbyterians abroad, but from all their own former Conſtitutions.*

It was not to be expected but that the *Presbyterians* would quickly poſſeſs themſelves of *the Univerſities*, ſince the Eccleſiaſtical Government was lodged in the hands of a few of them, by an *Heteroclite* kind of Prelacy never before known in the Church *. Yet it may be fairly preſumed, that for their own Honour and Intereſt, they ſhould have vacated the Seminaries of Learning at leaſt *by degrees*; and not have pull'd them down *all* at once: but the *fiery Spirit* of that Faction endures no delays. Yet leſt the People ſhould find fault with their *Precipitancy*, they were to manage their *Game* with ſome *Plauſible Pretences*: If any of the Maſters were obſerved to have

* Vid. *Act of Parliament*, Seſſ. 1. Gul. & Mar. *Appointing 60 Presbyterians inſtead of 14 Biſhops----- to Govern the Church of* Scotland: *by an Arbitrary Power, whence there was no Appeal, no, not to the King himſelf.*

have had but any Kindneſs for the *Order and Rites of the Primitive Church*, or ever to have but ſpoke ſlightingly of their *New Diſcipline*; ſuch were to be *Expelled* the College *with Diſgrace*, cloathed firſt in *Beaſt-Skins*, and then *expoſed to the Rabble*: Their Places and Preferments were *Sacrific'd* to *Presbyterian Covetouſneſs* and Sacriledge, and their *Honour* and *Good Name*, to their *Vanity*, *Pride* and *Revenge*; It was not enough to have them *removed*, unleſs it was with *Oſtentation* and *Triumph*. They would fain perſwade the preſent Generation, that they value *the other World* more than their Neighbours do, but yet they never neglect any Methods, *right or wrong*, to ſecure the *Intereſts* of this.

It was not unpleaſant to ſome Spectators to behold at what pains the *Presbyterian Preachers* were to patch up *Libels* againſt the Maſters, going from Houſe to Houſe, from one Company to another, enquiring into the moſt minute Actions of their former Lives. Some of the Maſters, * they were ſo *keen againſt*, as to run back the *Inquiſition*, as far as their Childhood, entertaining Perſons of Quality with the *Opinions* and *Erroneous Conceits* they alledged them then to have had. And *beſides that*, they had the true Art of *Transforming* the moſt laudable Practices, into ſuſpicious Deſigns; They pretend to pry into *the Secrets of their Hearts*, *Accuſing them as Reprobate and Wicked Men*, *Popiſhly affected*, *Enemies to the Godly*, *Friends of the Idolatrous Liturgy of the Church of* England, *and Deſpiſers of all true Piety and Devotion*; for that to be ſure is the Monopoly of their own gifted and ſelect Tribe.

* Viz. *D. M.*

This is the *Miſchievous* and uſual effect of *Bigottry*, it changes *the Soul* (the luminous Part of Man) into a *Dungeon of Paſſion*, and Self-conceit, it debaſes the *Generous Spirit of Chriſtianity*, into *Servility and Superſtition*, it blocks up all the *Avenues* of the Mind; you may as well Preach to the *River of Forth* to ſtop it's Current, as deſire *them* to *liſten* to calm Reaſonings, to *weigh* the *Juſtice* or *Injuſtice* of what they do againſt *theſe* of a different Opinion; Nor is there any *Sect upon Earth* in whoſe actions the ſad Effects of *Prejudice* and *Imagination* are ſo legible as in this *laſt Edition* of *Presbytery* in *Scotland*. They complain of all Degrees of Power when it is not in their own keeping: The moſt innocent Commands of their Lawful Superiours are inſupportable grie-

Grievances, * and the Canons of the Universal Church, are but Superstitious Encroachments upon Tender Consciences: They Declaim perpetually against Arbitrary Power, and yet nothing escapes their Cognizance; and they only are Judges of the Punishment that every little Offence deserves; nay frequently, the *most Commendable Actions* are made *Offences*, for there is nothing so remote from *Ecclesiastical Censure*, but what is hooked in by them, *in Ordine ad Spiritualia.*

*When K. C. II. immediately after their Murther of Arch-Bishop *Sharp*, and Rebellion at *Bothwel* Bridge *Anno* 1679. Granted them such an ample Indulgence, as even to Enjoy Ecclesiastical Benefices, only upon the Condition of but Living Peaceably; for which they were to find Surety under Penalty of about 330 Pound Ster. Those few who Embraced the King's Goodness in this, were Declaimed against by the whole Faction, as Deserters of God and his Cause, and a Book was Printed and Published that same year, (by the Approbation of the whole Party, as the Author says) to prove that to engage in or observe such a Condition, is Inconvenient, Scandalous, and Sinful.

They pretended the State could neither make Peace nor War, without the Interposal of the Kirk, for it fell under *their* Consideration, as a Case of Conscience: Act and Declaration against the Act of Parliament: *July* 28. *Anno* 1648.

This needs no Explication to such as have lived where *their* Discipline prevails; when Religion and its Doctrines are made subservient to the *Tyranny* and *Caprice* of *Self-designing* Men, it loses its Natural *Beauty* and *Use*; The greatest *Blessings* of Heaven, are by the *Wickedness* of Men changed into *Curses*, and the *Light* of the *Gospel* made to *Truckle* under the Designs of *Darkness*: The Passions of *Pride and Revenge* that *it* designed to *Mortifie*, are *Advanced* and *Encouraged*, but the *Wisdome* that is from above, is first *pure*, and then *peaceable, gentle, and easie to be entreated, full of mercy, and of good works, without partiality, without Hypocrisie*; 'tis said to consider how much the People are diverted from considering, *Believing*, and *Contemplating*, the Pure and undisguised Design, Faith, and Morality of the *New Testament*, by Fooleries and Novelties, that have no Natural Tendency, but to divide *Christendome*, and corrupt the simplicity of that *Faith once delivered to the Saints*, and instead of that *Beautiful Worship*, by which our *Ancestours* in the Primitive and Purest Ages did *Adore* the Creator of Heaven and Earth, there is now introduced a *new Scenical incoherent Rapsodie*; and all this under the pretence of a more Illuminated State, and Progress of the Reformation: Just so the *Donatists* of old

deſtroyed the *Power of Godlineſs*, as well as the Ancient *Forms* and *Canons* of the *Catholick* Church, under the popular pretence of Reformation.

By the following Sheets, the Reader will clearly ſee a moſt remarkable and *undeniable inſtance*, of the *Partiality* and *Injuſtice* of the *Presbyterian Party*, and that they were fully determined *right or wrong*, to find ſuch of the Maſters *Guilty* as were not of *their way*; a plain Evidence of this, is the *Report* they made to the *General Commiſſion* of the *Viſitation*, in which the Reader will ſee their *affected* Miſtakes, and Malicious Method of Arguing; particularly in their Report concerning Dr. *Strachan Profeſſour of Divinity*, in the Colledge of *Edinburgh*; They inſinuate, *that the Doctor did either believe Tranſubſtantiation* or *Conſubſtantiation*, both which determine poſitively *the manner* of our Saviour's *Preſence* in the Holy *Euchariſt*, becauſe the Doctor had ſometimes ſaid with *Durandus*, *præſentiam credo, modum neſcio*, but of this more in its proper place. It had been a much more *Creditable*, *Compendious*, and *Ingenuous* Method, to have turned out the Maſters of the Epiſcopal Perſwaſion, *by one General Act*, it being once determined that they ſhould be Ejected, than by ſo much *Noiſe* and *Ceremony*, firſt to bring them upon the *Stage*, then to kick them off with all the *Affronts* and *Indignities* they could heap upon them; for Malice it ſelf could have done no more, as you may eaſily ſee by ſome of the *Malicious*, *Triffling*, and *Falſe Things*, objected againſt the Maſters.

I cannot gueſs, why the Maſters of the Colledge of *Edinburgh*, ſhould be Treated otherwiſe than the Profeſſours of other Colledges were: It's true, that City is the Centre of the Nation, and the Schools there are moſt frequented, and if they had not at firſt apply'd their utmoſt force againſt that place, they could not ſo eaſily have removed them afterwards, at leaſt ſuch a delay would have put them to the pains of gathering *new Libels*; therefore they were to puſh their Buſineſs with all *Diligence and Vigour*, nothing elſe but the force of *Intereſt* and *Malice* could have made Reaſonable Men venture upon ſuch *Scurrilous Methods* as they uſed and here are Narrated; *Long Libels formed againſt the Profeſſours, but no Informer or Accuſer made known*, a Practice peculiar only to *Courts of Inquiſition*: And which, the *Pagan* Emperour *Trajan*, thought

thought ſo Inhumane and Barbarous, that he forbid this Method of Tryal againſt the *Chriſtians*, whom yet he Perſecuted; and therefore he Ordered *Plinius Secundus* the Proconſul, to admit no ſuch *Unſubſcribed Libels* againſt the *Chriſtians*, becauſe that this was a Cuſtome of the worſt Example, unaggreeable to the Reign of *Trajan*, and to the common forms of Juſtice received in all Nations *; for the Accuſed ought certainly to know his *Accuſer*, leſt he, or his Malicious *Aſſociates*, ſhould ſhift the Scene and turn Witneſſes; The *Accuſer* ought alſo to be obliged to prove his Libel under a Penalty *; It is very hard, to leave *Men* of *Credit* and *Reputation* to the *Mercy* of every *little Informer*, who can *ſlip his Collar when he pleaſes*. I know nothing that can ſo *Disjoint* and *Embroil* Humane Societies, as this *unworthy ſneaking Practice*; for this kind of *Inquiſition*, is much more Grievous than that of the *Romaniſts*, this only great difference being Remarkable, *That the Severity of the Popiſh Inquiſition is tempered with Canons, and this of Ours, only Regulated by the boundleſs Humour of a few Imperious* Rabbies, *whoſe Actions know no Law but the Covenant, and that no other end, but their Eccleſiaſtical Tyranny.*

* *Sine Auctore vero propoſiti Libelli nullo crimine locum habere debent, nam & peſſimi exempli, nec noſtri ſæculi eſt.* Trajan. Plinio Ep. 98. *inter* Ep. Plin. Cicil. 2d.

* *So both the Civil and the* Scots *Law require.*

It was eaſie to gueſs what the Sentence would be, when ſome of thoſe *Presbyterian Miniſters* who were Judges, drudged ſo much to *procure Libels*: It is true, the *Committee* for the Colledge of *Edinburgh*, was for the moſt part more deeply engaged to the *Intereſt* of *Presbytery*, than they who were ſent to Viſit other Univerſities, yet ſome of *them* did ſo abhor this *harſh and prepoſterous Violence*; that Perſons of Honour and Integrity amongſt them, (ſoon perceiving their *Aſſeſſors* upon this *Committee*, *were not to be guided by common Forms of Juſtice*) left their Meetings, and ſeldome or never again appeared; ſuch were the Earl of *Louthian*, Lord Secretary *Dalrimple*, L. *Raith*, Sir *John Dempſter*, &c. When once they retired, the Maſters were left to *wreſtle* with all the *Chicane*, and *affected Miſtakes and Prejudices* of their *Sworn* Enemies; and becauſe ſome of them did inſiſt upon the ſame Arguments afterwards at *London*, which they had made uſe of at *Edinburgh*, therefore thoſe Objections are Repreſented in their own words, and their moſt plauſible and ſucceſsful Topicks fairly Examined: And ſince the Maſters were not allowed ſufficient time to make their Defences, but forced to pre-

cipitate their Anſwers to many particulars which were jumbled together againſt them, and which they never heard of until they were ſiſted before theſe *Tribunals*: I will therefore take care to pick up all the Exceptions that came to my hand; and now, ſince the Anſwers muſt be made Publick, where I judge them defective or obſcure to Strangers, I will Enlarge and Explain them, and that ſo much the rather, becauſe they thought theſe Libels of ſuch weight as to keep them upon Record in their Publick Regiſters.

Indeed, if the Reputation of Innocent Men had been Aſſaulted, only by ſpreading Reports and ſcattering idle Stories among the People, no Man needed to have been at the pains to anſwer ſuch whiſpers as flie only the in dark: *Innocence*, and the good Nature of the Citizens of *Edinburgh*, would have ſufficiently defended the Maſters againſt ſecret Reproaches and Calumny, but now that they are allowed a place in the *Publick Records*, it is but a piece of *Innocent Self-Defence*, to expoſe the *Weakneſs* of thoſe Arguments they laid ſuch ſtreſs upon, when the *Presbyterian Preachers*, who alone were moſt Active in ſuch *Libels*, practiſed ſuch an *Arbitrary Inquiſition* upon the *Theatre* of the Nation, what is to be expected from them in the *remote Corners* of the Country? where their Meetings are not *overawed* with the Preſence of Perſons of Quality, where there is no *check* upon them, nor any *Witneſſes* of their *Extravagance*, but the *Lay Elders*, thoſe Grave *Noddies* of their own Erection, a new ſet of *Presbyters* of their ſpecial invention, without *Miſſion or Ordination.*

If the *Presbyterian* Government in our Nation, had been *Tempered* by a Modeſt Dependance upon the State, there had been leſs place for ſuch *unreaſonable Oppreſſions* and *irremediable Confuſions* as are now *too viſible*: Nor is it poſſible to preſerve the *Peace of the Nation*; if there lie no *Appeal* from the *Eccleſiaſtical Conſiſtory*: This was the moſt *inſufferable piece of Popery* that *Chriſtian Princes* Groaned under before the Reformation, and therefore they ſhook off this *Yoke* too *Grievous to Them*, and to *Their Anceſtours*: This *Independent Diſcipline* as it is managed by our *Innovatours*, is founded upon ſuch *Ambition*, and *Arrogance*, as is inconſiſtent with *Reaſon*, and the *Innocent Freedome* of Humane Life, and the

the *Prerogative Royal* of Kings, and inſtead of promoting *Piety* and *Peace* among Chriſtians, increaſes only mutual *Cenſurings*, *Factions*, *Hatred*, and *Diviſion*, and what elſe is moſt oppoſite to the Spiritual Tendency, Charity, and Purity of our Holy Religion.

But when *they themſelves* look back upon all the ſteps and *Pageantry* of *that Viſitation*, they cannot but acknowledge they have miſſed ſome conſiderable part of *their* Deſign; for the *Maſters* they were moſt violent againſt, are as much Beloved and Eſteemed by their former Friends in the City of *Edinburgh* and elſewhere, as ever: They did not think to keep *their places* in defiance of the preſent Law, nor do they complain ſo much of the *Illegality* of the *Sentence* againſt them, being there is now ſuch a Law, as *they could not comply with*, but they have Reaſon to complain, that there was ſuch a Law made on purpoſe to turn out ſome particular Perſons, as the *Contrivers threatned* Twelve Months before that Tryal, They hoped (If they were not Treated like Chriſtians and Scholars) they might be allowed the Civilities due to Humanity, and the common forms of Juſtice; now being this Account carries with it the undeniable Evidence of particular Matters of Fact; The Reader may by it diſcern ſomewhat of the *Spirit of Presbytery*, and of that *Partiality and Hypocriſie*, that animates their moſt Solemn Proceedings.

It is not intended by this Preface to Inſinuate, that *all the Nobility and Gentry, who were Named to Viſit the Univerſities, by Act of Parliament, were equally inclined to Faction and Injuſtice*: It is certain, that many of them were averſe from ſuch Severities, and particularly my Lord *Carmichael* Preſident of the Committee for *Glaſcow*, Treated the Principal Dr. *Fall*, and Subordinate Maſters there, with all the Civilities due to their Merit and Character; for tho' the *Cameronians* in that place had prepared *Libels* againſt the Regents, yet my Lord *Carmichael* rejected them with Indignation. And tho' *the Maſters* of the Univerſity of St. *Andrews* have been Examined with all *Rigour* and *Severity* (all the Vintners and their Servants, and other Rabble at St. *Andrews*, being Summoned to appear before the Committee, and made to Declare upon Oath, all things that ever they heard or knew of the Maſters of that Univerſity) yet no

Maſters

Maſters were treated *as Maleſactors*, but the Profeſſors of the Colledge of *Edinburgh*. It's true, nothing but Civility and Diſcretion could be expected from a Gentleman of my Lord *Carmichael's Honour, Integrity and good Breeding*. And that any Perſons of Quality were ſo *ridiculouſly Zealous* as to Glory in *their Severities againſt Men of Learning and Piety*, is, I hope, to be aſcribed rather to the *Prejudices* of their Education, than to any *Perverſeneſs* in their Nature.

The *Spirit of Presbytery* hath in it ſo much *meanneſs* and *inſolence*, when it is attended with *Force* and the *Secular Arm*, that it cannot ſo much as *counterfeit Civility*; wherefore it's hoped that the Nation will ſpeedily ſhake off *this Yoke, which neither they nor their Forefathers could ever bear.*

Our Gentry are Men of good Senſe and Education; and tho' in the Weſtern Shires ſome of them are byaſſed towards this *New* and *Pedantick Tyranny*, yet it is not poſſible to *keep even them* ſo much in the *dark*, as not to ſee the *Novelty* and *Vanity* of *Presbyterian Pretences:* And therefore ſince *Presbytery* began to appear in its true Colours, they have loſt the greateſt part *even* of *ſuch of them*, as they had formerly deluded.

The Presbyterians from abroad have always ſpoke and written of the Epiſcopal Conſtitution *with reſpect and veneration*, becauſe they found that the *Biſhops* and their Adherents (eſpecially in *England*) *have been always the Glory and Defence as well as firſt Promoters of the Reformation.* But the *through-pac'd weſtern Presbyterians*, have loſt all Thoughts of any other concern but of *their own Model*; and tho' it never prevailed in its *full force* and *tendency* in any other Church upon Earth, yet they muſt *meaſure* all Mankind by that *Standard*. There is ſcarce a *little ruling Elder* * in the Weſt of *Scotland*, but *expounds* the *darkeſt Prophecies* in *Ezekiel*, *Daniel* and the *Revelation*, *with relation to the Covenant and the Reformation wrought by it.* This is the *great Secret* of their Religion, the *original ſpring* that ſets all their Endeavours in motion. They are *a Covenanted People*, i. e. linked and confederated together to advance and propagate their Faction and Diſcipline, which they upon all occaſions, Blaſphemouſly call the *Kingdom of Jeſus Chriſt*. It is true, the *Roman Domination is intolerable*, but then to make the People *bow* under the weight of it, *They pretend* to *Infallibility:* The Presbyterians

* *A Ruling Elder is a Scripture word, but the thing ſignified by it in the Presbyterian Language is not to be met with in the Scriptures, a late Invention obtruded upon the World.*

Presbyterians ſhould follow them *in this Pretence*, as they do in the *Severity of their Procedures*, that at leaſt they might be *Conſequential*; for they are as impatient of Contradiction as *the Jeſuits*, from whom they have borrowed moſt of their beloved *Tenets*, and *Arguments* by which they endeavour to ſupport them; Eſpecially their opinion *concerning Kings*, and the *Independance of Clergymen upon the Secular Powers*. *Witneſs Mr.* Black. Vide *Spotſwood.*

And becauſe without extraordinary Appearances of Sanctity and Devotion, the People cannot be *wheedled* into a belief of their Godlineſs and Honeſty; they *confine* the Name *of the Godly* only to *themſelves*, as Papiſts do the Name of *Catholick* to *them*: And I have heard ſome of *them* ſay, That *it was not poſſible the Power of Godlineſs ſhould prevail, but under Presbytery*: If it be ſo, the World is much miſtaken; I wiſh with all my heart we had better Evidences of *Their Piety*, than of late we have diſcerned: I am ſure, and no leſs ſorry, *That ſome who advance and ſupport their Faction at preſent in* Scotland, *are remarkably profligate ſenſual and Scandalous Debauchees.* J. F.

Had we no other Evidences of *their unchriſtian and unmortified temper*, but their late *Injuſtice towards the Epiſcopal Clergy*, we might be ſufficiently convinced of their ill Nature. Their *Hypocriſie* was never acted with *leſs Diſguiſe*, they are ſo *bare-faced* in their illegal Proceedings, they leave off to Counterfeit: They abuſe *the Power* which is put in their hands, to that degree, that *their Partiality* is become the Talk of many of their own Adherents. Tho' *the perverſe Inclinations of the People*, be no good Argument (nay, that which Chriſtianity is deſigned to ſubdue) yet really they have as little Foundation *in the Affection of the People*, as they have in *Scripture and Reaſon*; And this will appear upon the leaſt ſearch even into thoſe places of the Nation where they boaſted that *there was none to contradict them* (I don't mean the Weſt) but ſome of the moſt eminent and populous Counties and Pariſhes even be South *Forth*, what do they think of the Shires of the *Mers* and *Teviotdale*, of the Pariſhes of *Peebles*, *Dalkeith*, *Muſſelburgh* and *Aberlady*, &c. and which is yet more troubleſome to their Wiſdom, *They are all convenient Livings, and not far from* Edinburgh. As for *the Northern Country*, we know what Eſteem they are like to have there, by their late Reception at *Aberdeen*, when they went to *offer the Goſpel.*

Go*ſpel* * there, for ſince they muſt be attended *with Troops*, it is no good Argument, of their having any great Foundation in the Affection of the People; but indeed, *the weapons of their warfare* are only known to *be mighty*, becauſe *they are felt to be Carnal.*

* *Their own Phraſe, for no leſs diſtinction muſt be made between them and thoſe that differ from them, than that which is between good Chriſtians and unbaptized Heathens.*

Two Arguments I find lately inſiſted upon by ſome Patrons of that *Party*, to prove that the general *Inclination* of that Kingdom is for *Presbytery*. They are to be ſeen in *P.* 32. of a late Pamphlet, Entituled, *A further Vindication*, &c.

The firſt is, That the Biſhops durſt never venture upon the Calling of a *National Synod*, even in that Period that Epiſcopacy ſtood by *Law*, leſt ſome of the *Clergy* might aſſault the very Order of Biſhops, tho' moſt of them had received Orders from their own hands.

To this I anſwer, That, if the Author of this Pamphlet is is perſwaded, That the moſt part of the Epiſcopal Clergy are for *Presbytery*, why then does he not influence the Presbyterians, to receive them into the *Government*, eſpecially ſince he acknowledges that the Miniſters cannot lawfully part with their ſhare of *Eccleſiaſtical* Power to any other. The Factions in the State, rather than the Inclinations of the Clergy, was the Reaſon why the Biſhops did not call a National Synod. And if the Author thinks that the Scotiſh Clergy are for Presbytery, how inexcuſable is it in the Presbyterians to *Proſecute* them ſo violently when they have nothing to object againſt them, but that they complyed with *Epiſcopacy*, ſince the firſt Covenanters were as liable to this *Accuſation* as any of the preſent Clergy.

His next Argument is, That there was a Neceſſity to maintain an *Army* to Suppreſs the Inſurrections of the *Weſtern* Shires when the Government was *Epiſcopal*. This is rather a threatning, than an Argument, and we know very well, that ſince ever that Sect thruſt up its Head above the Ground, they were troubleſome to *Authority*, and will continue ſo as long as there is any matter for *FACTION* and *REVENGE* to work upon, for they Preach to their People that they may advance their *own way*, whether the Prince will or will not. But I leave it to the Author to judge what the Conſequences ſhould be, if the Epiſcopal Clergy (who are now ſo cruelly trampled upon by their *Inſolence* and *Injuſtice*) ſhould Preach to the People of their *Communion* the ſame very Doctrines that

that are Propagated by the *Covenanters*, if they Preached up *Aſſaſſinations* and *Rebellions* as their Enemies do, I ſuppoſe a more conſiderable *Army* would be neceſſary; for it is certain, that the People that adhere to the *Epiſcopal* Clergy can fight much better than the Weſtern *Covenanters*, and 2000 Men can keep theſe Shires very quiet at any time. But in ſtead of thoſe lame Topicks which he *fancies Demonſtrations*, I think a better expedient were to put it to the Poll of the whole Nation, which I know the Presbyterians will never be for.

The Author is much miſtaken if he thinks that the Plurality of the Scots Clergy are Presbyterians, though they are content, to joyn with Presbyterians in Church Judicatories in all thoſe Duties that are uncontroverted. His Book is rather an Advice to the Presbyterians, than an Apology for them: For as long as the *Conſtitution* is ſuch, as that it may be *wreſted*, it's certain they will uſe it not for *Edification* but *Deſtruction*, and the queſtion in our preſent Circumſtances is not what belongs to the *Civil*, and what to the *Eccleſiaſtical* Power, but what the *Presbyterians* have formerly done, what they do now, what's likely they will do hereafter upon their own *Principles*, and whether or not they can ever be perſwaded to profeſs their Repentance for what they have done. The Author indeed deſerves thanks that he offers them a more moderate *Scheme*, and that he acknowledges their former *Extravagancies*, but in all the Book I ſee no proper Remedy for our preſent *Confuſions*, and the truth is, there are many of his thoughts very juſt; yet the true Remedy is not to offer Advice, but to pull out the *Teeth* of our *Oppreſſors*, and then (and not till then) every Man may ſit under his own Fig-tree. However I intend this Author no *Unkindneſs*, who (I think) underſtands the World very well, and much better than he does ſome places of St. *Paul*'s Epiſtles, and the Acts of the Apoſtles: Which I have no mind to examine fully in this Preface. Only let him be adviſ'd not to alledge for Presbytery that place of St. *Paul* to the *Corinthians*, The *Spirits of the Prophets are ſubject unto the Prophets*. For tho' this Text ſhould be chang'd unto all *ſhapes* and *figures*, it can yield nothing to his *purpoſe*; for it ſignifies no more, than that the Prophets inſpired by God were left in the Exerciſe and Poſſeſſion of their Reaſon, when they uttered their Propheſies,

and this distinguished them from the Exstaticks and Enthusiasts who were possessed by *Devils*, and delivered their *Oracular Responses* in Fury and Transport.

For the other mistake of the *Apostolick Character*, Pag. 4. It is no more than what is ordinarily said in all Presbyterian *Systems*, but when he Examines it a little more accurately, he will find by this especial Character which he *appropriates* to the Apostles (and by which he *distinguishes* the Apostles from other Ministers) that the *Seventy* Disciples are as much *Apostles* as the Twelve. I hope the Author of that Pamphlet will Pardon this *Digression*. His Book may be examined more seasonably in another Treatise. When ever he perswades the Brethren of his way to act like *reasonable* Men, they will meet with less opposition, and he himself will deserve the just Commendations of *Prudence* and *Modesty*.

They have hitherto gloried in *their Extemporary Prayers*; I love not at any rate to play with things Sacred, I know that Men in Private and in their Closets ought not be tied to Words or Forms that are prescribed; for if we can fix our Attention on *God himself*, and the things agreeable to his Will, and suitable to our Necessities, we need not words, if we have but strong and fervent Desires *for all things are naked and open to the Eyes of him with whom we have to do*; but when we go into the House of God, it's long since *Solomon* advis'd *to go with reverence, for he is in Heaven and we are upon Earth; our words should not only be few, but very well weighed*, and apt to beget in the Hearers, *an awful sence of his Presence*, and of the inconceivable distance between him and the Workmanship of his hands: Therefore the Wisdom of the Christian Church, thought fit in all Ages to put words in the Mouths of her Children when they approach the most High God in his House of Prayer: for it is very odd that we dare come *into his* House with *less Preparation*, than we do when we *address to* any of our *considerable Neighbours*: yet with the saddest regret it must be acknowledged, that the Presbyterians of late have to the *Disgrace of Christian Religion*, and of the Solemnity of its Worship, changed *the Devotion of the Christian Church*, into *incoherent Rapsodies and Fopperies*. I am confident (not to mention *the Blasphemies* for Twenty two Years, and the News *of* Montrols *his Armies*; with

which

which they were wont to run their Glaſſes) if *their Prayers* but ſince the late Revolution, within the City of *Edinburgh*, and the Places next Adjacent to it, were but Printed and expoſed to Publick View, all the Proteſtant Churches would abhor their way; as the ready means to introduce and ſtrengthen *Atheiſm* and *Irreligion* among the People.

The *Pulpit Blaſphemies* that have lately been *belched* out *againſt Heaven* in this Nation, cannot be related without *Horrour and Indignation:* Nor was God ever ſo much diſhonoured by the *Vanities* of the Pagan Idolatry, as by the *pretended Inſpiration of our new Reformers*, every little trifling occurrence that's ſuggeſted to their Fancy, or caſually tumbles in their Memory, is immediately cramb'd into their Prayers.

But I have digreſſed too far, now then to return to my particular Theme. *The Viſitors* put themſelves indeed to extraordinary toil in examining the Maſters of the Colledge of *Edinburgh:* And yet the *Particulars* they inſiſted upon were ſuch, as they themſelves knew, neither to be *material*, nor *poſſible to be proved.* They could not but think that the moſt remarkable ſteps they made in this Affair would readily come to light, and yet they were not ſo wiſe as to *temper* their Proceedings *with the leaſt Diſcretion*; ſo difficult a thing it is to hide what has got the Aſcendant over all their Paſſions. A Calmer Method and Temperament would have ſerved the Deſign of their Government to better purpoſes; If their Diſcipline may be called *a Government*, that's every where attended with *ſo many Complaints, ſo much Confuſion and Anarchy.* But I am not to teach *them* how to ſtrengthen and propagate *their Party*; for none can deny *them the two* principal Supporters of Faction and Schiſm, *Impudence* and *Induſtry.* They may think this Language ſomething courſe and ſevere, but it is hard to change the Propriety of words. If we muſt ſpeak of *them* and of *their actings*, the keeneſt Satyrs come ſhort of their Oppreſſions and Falſhoods.

They had the Confidence at *London* to deny *that ſome of the People of* Aberdene *had their Ears nail'd to the Pillory lately at* Edinburgh, *becauſe they teſtified their reſpect to their own Epiſcopal Miniſters, and would not ſuffer the Inquiſitors to deprive them of the Bleſſing of their Doctrine and Preſence.*

As alſo they deny boldly, *That the Miniſters in the Weſt were drove out by the Rabble which they hounded out*; or *that any Miniſters were deprived in* Scotland, *who were willing to Comply with the State.*

They might have even as well ſaid that the Sun has not ſhined in that Kingdom ſince the Covenant was abandoned by it, for theſe other things they aſſert are as univerſally known to be falſe as that is.

There is no fear that ever *their Party* ſhall prevail where Men retain the *love of Liberty* and *Humanity*; for tho' that poor Nation be at preſent run down by the *moſt Arbitrary* and *licentious Practices* of the *Kirk*; yet the Common concern of *Liberty*, *Morality* and *Society*, may awaken Men at length to fix, and again to Eſtabliſh *ſomething* that may become the civilized part of Mankind, and upon which the Superſtructure of Religion may be happily raiſed. When our Feaver is abated, and the Nation calmly conſiders its true Intereſt and Advantage. It's not to be thought, that they will ſuffer *an inconſiderable Company of Pedants*, to continue *Dictators* either to *the Church or the Univerſities*. In their late Books, they promiſe to diſprove the juſt (but lame) account given to the World, of *the Cruelties and Oppreſſions the Epiſcopal Clergy hath met with in the Weſtern Shires of Scotland*, But *this* amounts to no more than that they are reſolved to employ ſome of *their Emiſſaries* to make *contrary Stories*, and to *varniſh* them over with all the *little ſhifts* and artificial *Diſguiſes* they can invent, * when their Barbarities are already known over the greateſt part of Chriſtendom, and when the Reform'd Churches are all aſhamed of them, and ſcandalized by them.

* *Mr.* Rules, *now Primate of the College at* Edinburgh *being ſuppoſed to have the beſt hand among them for diſguiſing Truth, is appointed for that work by the General Aſſembly as appears by one of their unprinted Acts to that purpoſe: And now that he is engaged in the Work I would adviſe him to write in Latine, for his Peculiarities in that Language may tempt ſome People to read it, otherwiſe his Book may be Buried under the ſame deſerved Contempt and Obſcurity, which was the fate of his trifling Pamphlets againſt ſome Doctors of the Church of* England, *which no body deſigns either to Read or Anſwer; no more than he himſelf or any of his Party believes what he aſſerts concerning the Church of* Scotland, *in his laſt Squib againſt Epiſcopacy.*

If the Gentry and Nobility who were Commiſſionated to Viſit the Univerſities, had come alone without their Chaplains, the Maſters had not met with ſo much rudeneſs: for there are but

but very few of them ſo deeply ſowred with the leaven of Presbytery. And if ſome may have forgot their Character, it is becauſe *they have nothing* to recommend them, but the implicit Faith they pay to the Conſiſtory.

And now I have nothing more in order to the following Memoirs, to advertiſe the Reader of, but only that the Method of them is *Natural, Eaſie* and *Diſtinct*; For *firſt*, the Author ſets down *the unſubſcribed Libel*, as it was prepared and given in to the Court, and to which the Maſters were made to Anſwer upon the firſt hearing of it without the leaſt delay. Secondly, *The Anſwers made by particular Maſters to thoſe Libels.* Thirdly, *In their own very words is ſet down the Report of the Committee to the Commiſſion concerning the Maſters.* Fourthly, *The Animadverſions on that their Report.*

And now to conclude this Preface, let not the Reader forget, That tho' Hundreds of Witneſſes have been Summoned and Examined againſt thoſe Maſters whoſe Trials are hereafter related, yet nothing was proved of the leaſt Conſequence againſt any of them, only ſuch things as they avowedly owned themſelves, and for which they were rather to be commended than reproved. I heartily pray God the Nation may enjoy *more Peace, Religion, Order and Unity*, than can reaſonably be expected from its *preſent Model of Presbytery*, and that *our Country* be no more impoſed upon by ſuch open and bare-faced *Injuſtice*, and *Oppreſſion*, under the *Pretence* of *Reformation.*

Presbyterian Inquiſition,

AS

It was Practiſed by the Viſitors of the Colledge at *Edinburgh*, in Their Proceedings againſt ſome of the Maſters there, in *Auguſt* and *September*, 1690.

THE Act of Parliament for Viſitation of Univerſities, Colledges, and Schools, paſſes the Vote of the Houſe, *July* 4. 1690. And by the ſaid Act, the Viſitours were appointed to meet at *Edinburgh*, the 23*d* of *July*, for the firſt Dyet, that they might divide themſelves into ſeveral Committees, and lay down *common Rules* for *Regulating* the manner of Trying the ſeveral Univerſities within the Nation, according to the Inſtructions and Injunctions then agreed upon, as you may ſee more at length in the Act it ſelf.

Accordingly, a ſufficient *Quorum* of them, met upon the 23*d* of *July*, 1690. and divided themſelves into ſeveral Committees, as follows.

For the Univerſity of St. *Andrews*.

Earl *Crawford*.
Earl *Morton*.
Earl *Caſſels*.
Earl *Kinter*.
Maſter of *Burley*.
Sir *Thomas Burnet*.
Sir *Francis Montgomery*.
Mr. *James Melvil*.
Laird of *Balconie*.
Laird of *Nungtown*.

Laird

Laird of *Meggins.*
Mr. *Henry Rymer.*
Mr. *William Tullidaff.*
Mr. *David Blair.*
Mr. *James M'gill.*
Mr. *James Rymer.*

For the Univerſity of *Glaſcow.*

Duke *Hamilton.*
E. *Argile.*
V. *Stairs.*
L. *Carmichael.*
Sir *George Campbel.*
Sir *Robert St. Clare.*
Sir *John Maxwell.*
Laird of *Craiggenns.*
John Anderſon of *Dowhill.*
Mr. *James Smallet.*
Laird of *Lewchatt.*
Mr. *Gabriel Cuninghame.*
Mr. *George Meldrum.*
Mr. *William Violent.*
Mr. *George Campbell.*
Mr. *John Oliphant.*

For the Univerſity of *Aberdeen.*

E. of *Marſhall.*
V. *Arbuthnet.*
L. *Cardroſ.*
L. *Elphingſton.*
Maſter of *Forbes.*
Sir *George Monro.*
Laird of *Brodie.*
Laird of *Grant.*
Laird of *Grange.*
Moncrife of *Rydie.*
Mr. *Alex. Pitcairn.*
Mr. *Hugh Anderſon.*
Mr. *Alex. Forbes.*
Mr. *William Mitchel.*
Mr. *Robert Willie.*

For the Univerſity of *Edinburgh.*

E. of *Louthian.*
L. *Reath.*
L. *Ruthven.*
Maſter of *Stair.*
L. *Merſington.*
L. *Croſrig.*
Sir *Patrick Hume.*
L. *Hall Craig.*
Laird of *Pitlivier.*
Sir *John Hall.*
Sir *William Hamilton.*
Mr. *Edward Jamiſon.*
Mr. *Hew Kennedy.*
Mr. *John Law.*
Mr. *James Kirton.*
Mr. *Gilbert Rule* *.

* *Now Poſſeſs'd of the Principal's place.*

When they had thus divided themſelves into *Committees*, they agreed upon *the following Rules*, by which they were to Regulate their Tryal.

At

At *Edinburgh* the Twenty Fifth Day of *July*, 1690.

Inſtructions from the Commiſſioners appointed by Act of Parliament, to Viſit Univerſities, Colledges, and Schools, to the Committees Delegate for that effect.

Imprimis, That the *Committee* enquire and take exact Tryal, of the Maſters, Profeſſours, Principals, Regents, *&c.* If any of them be Erroneous in Doctrine, and as to *Popiſh*, *Arminian*, and *Socinian Principles*, which is to be ſearched from their Dictates, or to receive *Information* from other Perſons who have been Converſant with them, or have Heard them.

2°. To Enquire and take Tryal, if any of the Maſters, *&c.* be Scandalous, or Guilty of Imoralities, in their Life and Converſation.

3°. To Try if any of the Maſters be *Negligent*, and to enquire how many *Conveniendums* * they keep in the day, and what time they Meet, and how long they continue theſe Meetings, and how the Maſters attend and keep them, and what *Diſcipline* they Exerciſe upon the Scholars for their Immoralities and none Attendance; and particularly to enquire at the Maſters, Anent the Office of *Hebdomodaries*, and how faithfully that is Exerciſed, and how oft they Examine the Scholars on their Notes: And to take Tryal, what pains they take to Inſtruct their Scholars in the Principles of Chriſtianity; and what Books they Teach thereanent for the Subject of theſe Sacred Leſſons, and what care they take of the Scholars keeping the *Kirk*, and Examining them thereafter.

* *That is, Meetings for Teaching their Scholars.*

4°. To Enquire into their Sufficiency, and that their Dictates be ſearched, and if they be ſuſpect of Inſufficiency to ask Queſtions and Examine them, as the Committee ſhall think fit.

5°. To Enquire and take Tryal what has been the Carriage of the Maſters ſince the late Happy Revolutions, as to Their Majeſties Government, and Their Coming to the Crown; and to Enquire into their Dictates or Papers Emitted by them; what are their Principles as to the Conſtitution of the Government, by King and Parliament.

6°. Likewaies

6°. Likewaies, to call for the Foundations and Laws of the Univerſities, and to conſider how they are obſerved, and to Try how they have managed their Revenues, and eſpecially Anent the Money given for buying Books to their Libraries, and any Mortifications, Stents, and Collections, and vacant Stipends, and other Moneys given on any Account to the ſaid Colledges, and if the * Mortifications for the ſeveral Profeſſions be rightly applyed.

* *Donations.*

7°. To Enquire and Try the Profeſſours of Divinity, what Subjects of Divinity they Teach, what Books they recommend to the *Theologues*, and if they be remiſs and careleſs in cauſing their *Theologues* have their Homilies and Exerciſes, and frequently Diſputes on points of Divinity, as it is required.

8°. To Enquire at the ſaid Hail Maſters, *&c.* If they will Subſcribe the Confeſſion of Faith, and Sware, and take the Oath of Allegiance to Their Majeſties, King *William* and Queen *Mary*; and to Subſcribe the Certificate and Aſſurance, Ordained to be taken by an Act of Parliament in *July* 1690. And if they will Declare, that they do ſubmit to the Church Government, as now Eſtabliſhed by Law.

9°. That the *Committee* appoint ſuch of the Maſters as they ſhall find Cauſe, to attend the next General Meeting of the Commiſſion, which Order ſhall be equivalent, as if a Citation ſhould be given to them for that effect.

Having agreed to thoſe Rules of Tryal, they appointed the ſeveral *Committees* to meet at the Reſpective Univerſities, on the 20*th* of *Auguſt*, thereafter; Accordingly the *Committee* appointed to Viſit the Univerſity of *Edinburgh*, met in the upper Hall, and Sir *John Hall* was Choſen *Præſes*; The Maſters met in the Library, and waited there about an hour and a half, till they were called to Appear; and upon their Appearance, the *Præſes* told the *Principal*, that they would delay the Tryal of the Maſters till that day Sevennight; becauſe they were in the firſt place, to diſpatch the Schoolmaſters, who were at ſome diſtance from the Town, and could not therefore ſo conveniently give their Attendance: But the true Reaſon was, *That the Libels againſt the Maſters and Profeſſours, were not then ſo fully ready, as they deſigned them.*

Upon the 27th of *August* the Committee met, and ſpent ſome time in Reading the Libels, before the Maſters were called to appear: A little after, they were pleaſed to call in the Principal Dr. *Monro*; upon his Appearance, Sir *John Hall* deſired him *to Anſwer to the ſeveral Articles contained in his Indictment* which he commanded their Clerk then to read *openly*, in the face of the Court and Spectators.

Accordingly, The Clerk read the Firſt and Second Articles, to which the Dr. anſwered *ut infra*, but finding that the Paper contained a great many Articles, He pleaded, *That he was not obliged to Anſwer an unſubſcribed Libel*; that, *He ſhould know his Accuſer*, And that *this Method of Tryal was New, Unjuſt, and Illegal: That Men ſhould be obliged to Anſwer ſo many Queſtions* ex tempore.

A certain Member of the Committee told the Dr. that it was no *Libel*, but an *Information*. The Principal anſwered, That a *Slanderous Information*, containing ſo many Calumnies, to the ruine of a Man's *Reputation* and *good Name*, was to him the ſelf-ſame thing with a Libel: at leaſt that he was not Lawyer enough ſo nicely to diſtinguiſh them; but that he was ſure the one had the ſame Effects with the other; and ſince the thing was the ſame, he was not concerned by what Name it was called.

The Committee-Man told him, *It was to have no Effect till it was proved*; (a Favour which they do not always grant) The Principal replied, That there was a *double Effect*, That of *Deprivation*, and *the loſs of his Good Name*; and tho' the *firſt* was not Attained without *Proof*; yet the *laſt* was ſure to follow upon ſuch a *malicious Charge*, ſince the People were but too apt to believe what was publickly informed, tho' it were *not* proved; and ſo that which He called an *Information*, would have the *Effect* of a *Libel*, even in the worſt ſenſe that it could be taken.

The Principal, wearied with *Jangling about a word*, and *Conſcious of his own Innocency*, was willing to hear the worſt they could ſay, and ſo the Clerk proceeded to other Articles: And after having read one Paper, another far more Impertinent and ridiculous was put into his hand to heighten the *Libel*; The Articles whereof follow.

Articles

Articles of Inquiſition againſt Dr. *MONRO*, to which he was made to Anſwer before the Committee upon the 27th of *Auguſt*, 1690.

I. *THAT he Renounced the* Proteſtant Religion *in a Church beyond Sea, and Subſcribed himſelf a* Papiſt.

II. *When Mr.* Burnet *the Regent being ſuſpected to be a Papiſt, entered to the ſecond Claſs, moſt of the Parents of the Children that were to enter to the ſaid Claſs, enclined to put them back to the firſt Claſs, for fear of there being tainted with Popery; But Dr.* Monro *made an Act in the Colledge,* That none ſhould go back, *particularly* Bailzie Gram's *Son, who had entered to the firſt Claſs, was made to enter to the Second: Likewiſe, Dr.* Monro *went and told the Earl of* Perth *his Diligence and Care of Mr.* Burnet, *whom the ſaid Earl thanked kindly, for his love to any that went under that Character.*

III. *That he ſet up the* Engliſh Liturgy *within the Gates of the Colledge, a Form of Worſhip never allowed of in this Nation ſince the Reformation; And tho' it were tolerated, yet no Toleration allows any of different Form of Worſhip from the State, to enjoy legal Benefices in the Church or Charge in Univerſities.*

IV. *The Act for* Viſitation of Colledges requires, *that none carry charge in them, but ſuch as be well affected to the Government both of Church and State: But ſo it is, that it is known by all, that know Dr.* Monro, *that* he is highly diſaffected *to both, as appears by a* miſſive Letter *written by him to the* late Archbiſhop of St. *Andrews, Dated the 5th Day of* January 1689. *And which may alſo appear* by his leaving the Charge of the Miniſtry to ſhun Praying for King *William* and Queen *Mary: and his rejoycing the Day that the News of* Claverhouſe * *his Victory came to Town.* * Lord *Dundie.*
And how much he Diſlikes the preſent Government of the Church, *may appear by the bitter Perſecuting of all that Perſuaſion to the utmoſt of his Power. And particularly the breaking up of Mr.* James Ingliſh *his Chamber Door in the*

Colledge, and turning him out of the ſame, notwithſtanding he had been in peaceable Poſſeſſion thereof for many Years, and paid Rent for it: and all this betwixt terms, and the ſaid Mr. James Ingliſh *was willing to part with the Chamber at the Term. And this he did only becauſe the ſaid Mr.* James Ingliſh *Preached in a Meeting-Houſe in his own Pariſh, being called to it by them; And when the ſaid Doctor was challenged for this; He ſaid, he would ſuffer none of ſuch Principles to be within the Colledge. And when Mr.* Gourlay *was Licenſed to Preach by the Presbyterians, the Students of Mr.* Kennedys *and Mr.* Cunninghame's Claſſes *beat up his Chamber Door, and Windows with Stones; and pulling off his Hat, Cloak and Periwig; and reproaching him with Phanatick,* &c. *They forced him to remove from his Chamber which he had poſſeſſed peaceably before, and when this Abuſe was Complained of, and the Boys Names given up to the Principal, there was no redreſs given.*

* Graduation. V. *At the late* Publick * Laureation, *he ſat and publickly heard the Confeſſion of Faith, after it had been approven in Parliament, rediculed by Dr.* Pitcairn; *yea, the exiſtence of God impugned, without any Anſwer or Vindication.*

VI. *He cauſed take down out of the Library,* all the Pictures *of* the Proteſtant Reformers, *and when quarrelled by ſome of the Magiſtrates, gave this Anſwer,* That the ſight of them might not be Offenſive to the Chancellor, when he came to Viſit the Colledge.

VII. *When Mr.* Cunninghame *had Compoſed his* Eucharistick Verſes on the Prince of *Wales, he not only approved them, but Preſented them to the Chancellor with his own hand.*

VIII. *That the ſaid Dr. is given ſometimes to Curſing and Swearing, an inſtance whereof is, he ſaid to one of the Scholars,* God Damn me, if it were not for the Gown, I would cruſh you through this Floor, *or to the like purpoſe.*

IX. *That the Doctor is an ordinary Neglecter of the Worſhip of God in his Family.*

X. *That on* Saturday *laſt he Baptized the Child of Mr.* James Scott *in the Pariſh of the* Weſt Kirk, *without acquainting the Miniſter thereof.*

Anſwer to the Articles given againſt Doctor *Monro*, upon the 27*th* of *Auguſt*, 1690.

My Lords and Gentlemen.

I Return you my humble thanks, for giving me a Copy of the unſubſcribed Articles, given in againſt me upon Wedneſday laſt: And by their being ſuch, I find my ſelf under no Obligation to take notice of them: Yet I make bold to intreat your Lordſhips Favour and Patience for ſome Minutes, to hear a more particular anſwer to that Paper, than that which I then gave, reſolving to trouble your Lordſhips with none of the *little ſhifts* and *Niceties of form* that are uſual on ſuch occaſions.

1. *That I Renounced the* Proteſtant *Religion, and Subſcrib'd my ſelf a* Papiſt, *beyond Sea.*

This is a *Spiteful* and *Malicious Calumny*; for as it is Libelled, it is not ſuppoſable that it can be true; for any thing I know, *The Papiſts require no Subſcriptions of ſuch as go over from the Proteſtants to their Party.* If I had Inclinations to *Popery* when I was in *France*, it is *more* than the Libeller *knows*, and *more* than he will be *able to prove*; and being now for Twenty Years paſt, by all the Evidences by which one Man knows another, of the *Proteſtant* Religion; any Man will ſee the Impertinence of this Suſpition: It is not worth the while to give a particular Account of my Life, but I allow them to make the Inquiſition as narrow as they can.

And therefore if your Lordſhips think it worth the while, Mr. *Reid, the preſent Serjeant of the Town Company* (who knew me all the time I was in *France*) may be examined particularly upon this Head, or upon any other thing relating to my Life, and Behaviour.

But your Lordſhips will conſider I hope *the impertinency of this Accuſation*, ſince it is not poſſible to be ordained a Presbyter of our Church, without renouncing of Popery; And

* *This Mr.* Reid *was Examined with all ſeverity and diligence* (*but ſtill in private*) *threatned and cajoll'd but the Man being of more Honeſty then Fear, told them what he knew, and that rather incenſed their Envy, than ſatisfied their Deſign.*

And our *Eccleſiaſtical Superiors*, who ordained *Prieſts and Deacons*, according to the Forms of the Church of *England*, always ſince the Reſtitution took care (I hope) to diſtinguiſh Papiſts and Proteſtants, by the moſt *Solemn Oaths* and *National Teſts*.

Next let it be conſidered, whether I endeavoured to advance the Doctrines and Deſigns of the Roman-Church, ſince I entered into the Miniſtry, what good evidences for my being inclined to Popery? Had I not a fair opportunity to take off the Mask ſome Years before the Revolution? Was it any of the Sermons I Preached againſt Popery, in the High Church of *Edinburgh* and in the Abby of *Holyrood-houſe*, when *our zealous Reformers were very quiet*: To all which ſome Hundreds of the beſt Quality of the Nation, were Witneſſes. And the Libeller knows this Article is ſet in the front, *to make up the Muſter*, and for no other end, ſince he dares no more appear to make good this, than the other triffling particulars. Was it my *Swearing the Oath of the Teſt once and again*, or *my recommending to the Scholars* (the firſt Year I came here) *ſuch Books as I judged moſt proper to Diſcover and confute the Superſtitions of the Roman Church.* Had it not been far eaſier for the *Libeller* (who hath no regard to Truth or Probability) to have caſt into this Paper more odious Crimes? *But I was in* France, *and therefore behoved to be a Papiſt*, * and this is enough for this triffling Lybeller; I am very ſure none of the Papiſts ever thought me one.

* *This Article was let fall, for after all their Induſtry, they could ſay nothing upon the Head, no Report made of it to the Commiſſion of the General Viſitation.*

The ſecond Article, is a Confirmation of the firſt, Mr. Burnet, *was ſuſpect of Popery when he came here, and I did all I could to get Scholars to his Claſs, particularly I ſpoke to* Bailey Grahame *for his Son, and the Chancellour thanked me for the Care I took of Mr.* Burnets *Concern, and ſuch as he was.*

* Auditum admiſi riſum teneatis amici.

The then Magiſtrates of *Edinburgh*, ſeveral of the Learned Colledge of Phyſicians, and all the Profeſſors of this Univerſity will bear me Witneſs, that I left no ſtone unturned to keep Mr. *Burnet* out of this Colledge: And yet the *Libeller* hath the Honeſty to accuſe me, *that Mr.* Burnet *was ſuſpect of Popery*; Was this my fault, or was it truly

only a fault in Mr. *Burnet*, that he was *Suſpect* of *Popery*? The Lord Archbiſhop of *Glaſcow* and Sir *Thomas Kennedy*, then Proveſt, will vindicate me in this particular: For it is very well known how much I oppoſed Mr. *Burnet's* entry here; a Gentleman of known Parts and Integrety, one of the Profeſſors of Philoſophy in the old Colledge of *St. Andrews*, was the Man I wiſhed to fill up the vacance that happened by the Death of Mr. *Lidderdale*; but Mr. *Burnet* being once thruſt in upon us, (more by the Duke of *Gordon* than the Earl of *Perth*) what could I do with him? My care of this Houſe obliged me to make him as uſeful as I could: He lay under the Suſpicion of being Popiſh, but I knew this to be a Calumny; and if I had not endeavoured to get him ſome Scholars, we ſhould have wanted one entire Claſs in the Colledge: This is the true Reaſon why I ſpoke to *Bailzie Grahame* to ſend his Son to Mr. *Burnet*, and procured an Act of the Faculty (for I could make none as the Libeller impertinently ſuggeſts) that ſuch as were Mr. *Lidderdale's* Scholars the preceeding Year ſhould be taught for that Year, in no other Claſs but Mr. *Burnet's* who ſucceeded to his charge. This was no Arbitrary ſtretch of mine, but a juſt defence of the Current and uſual Cuſtomes of the Houſe; for Mr. *Burnet* having the ſecond Claſs, could expect none elſe but the Students that were taught in Mr. *Lidderdale's* Claſs the preceeding year; but it is added, *I did all this, becauſe I favoured Popery, and the Chancellour thanked me for it.* But this is a down right Lye, for I never Entertain'd the Chancellour with Diſcourſes of Mr. *Burnet*, beſides, for any thing I know, the Chancellour had no value for him.

* *Ja. Martin.*

We ſhall hear more of this in the Report of the Committee, where its Impertinencies will be more particularly Examined.

III. *The next, is that formidable one, of* Reading the Engliſh Service *in my Family, in that Interval, when there was no National Church Government here.*

But the Libeller forgets, that this quite fruſtrates his firſt attempt; They muſt be odd kind of *Papiſts* that Read the Service of the Church of *England*, upon the 5*th* of *November*; But the Libeller adds, that the Book of *Common Prayer* was never allowed here ſince the Reformation; does he mean that the *Service* of the *Proteſtant* Church of *England* was uſed

uſed here before the Reformation; but to let this go, the Book of *Common Prayer* was Read in many Families in *Scotland*, ever ſince the Reſtitution of King *Charles* II. and Publickly Read in the Abbey of *Hollyrood-houſe*, in the Reign of King *Charles* the Firſt, and I hope the Tolleration by King *James* did not Exclude the *Engliſh* Prayers: But upon Enquiry it will be found, that they were the firſt Prayers that were Read in *Scotland* after the Reformation; for * *Buchannan* tells us expreſly, as you ſee in the Margin, And *Buchanans* Teſtimony is the more Remarkable, that the Confeſſion of Faith was Ratified in Parliament that very year, ſo that we have not only the private Practice of a few great Reformers, *Wiſheart*, and ſeveral others, to juſtifie the *Engliſh Liturgy*; but alſo the Solemn Conceſſion of the whole Nation, who thought their Confeſſion then Ratified, had in it nothing contradictory to or inconſiſtent with the Book of *Common Prayer*, Rites, and Ceremonies of the Church of *England*: And ſuch as plead for their Separation from the Church of *England*, from the Practices of the firſt Reformers here, go upon an unpardonable Miſtake in our Hiſtory. But the plain Matter of Fact, is this, when I left off Preaching in the *High Church*: I adviſed with ſome of my Brethren, and the Reſult was, that we ſhould Read the Book of *Common Prayer*, and Preach within our Familes, *per vices*, ſince moſt of them were acquainted, ſomewhat, with the Liturgy of the *Church of England*. Neither did we think, when *Quakers* and all *Sects* were Tolerated, that we ſhould be blamed for Reading thoſe Prayers within our private Families, which we prefer to all other Forms now uſed in the Chriſtian Church: Neither had we any deſign to Proſelite the People to any thing they had no mind to, elſe I might have Read the Liturgy in one of the Publick Schools within the Colledge. And it muſt not be ſaid we were afraid to venture upon the Publick Exerciſe of it becauſe of the Rabble, for during the Seſſion of the Colledge, it is very well known in the City, that the Mobile durſt not preſume to give us the leaſt Diſturbance: However, the Matter ſucceeded beyond what we propoſed or looked for; we Preached to the People upon the Sundays, they came by hundreds more than we had room for, and very many became acquainted with the Liturgy of the *Church of England*, and perceived by their

* XIX Book, *An.* 1567. *Regnante Jacobo Sexto. Scoti ante aliquot Annos Anglorum auxiliis e ſervitute Gallica liberati Religionis cultui & ritibus cum Anglis communibus ſubſcripſerunt.* See *Spotſwood* alſo, beginning of the 3*d* Book.

their own Experience, there was neither Popery nor Superſtition in it; and when the Libeller knows it better, he will forbear his Violence and Fooliſh Cavilling.

But your Lordſhips will not think I make all this Apology, as if I were diffident of the intrinſick Excellency of *Common Prayer*, or that I had done ſomething that needs an Excuſe; for I look upon the Church of *England*, as the true Pillar and Centre of the Reformation; and if Her Enemies ſhould lay Her in the Duſt, (which God forbid) there is no other Bulwark in *Britain*, to ſtop or retard the Progreſs of either *Popery* or *Enthuſiaſme*: And I wonder Men ſhould retain ſo much bitterneſs againſt the Church of *England*, valued and Admired by all Foreign Churches, and whoſe *Liturgie* (as it is the moſt Serious and Comprehenſive) ſo it is moſt agreeable to the Primitive Forms; But if there was no Law for it, there was none againſt it; there was no National Church Government here then, and why might not we Read the Prayers of that Church from which we derive our Ordination to the Prieſthood, ſince the Reſtauration of King *Charles* the 2*d*.

IV. *But I am* (as it is ſaid) *highly Diſaffected to the Government in the Church and State, as appears by a Letter to the* Arch-Biſhop *of St.* Andrews, *Dated* January 5. 1689. *Intercepted by* Hamilton *of* Kinkell.

But the *Libeller* ſhould remember, that the Letter is of a much older Date than the preſent Government either in Church or State, and that at that time, things looked rather like a total *Interregnum*, than any ſetled Government; and if that Letter (Written

This Anſwer to the 3d Article of the Doctor's Libel, did exaſperate the Presbyterians to the higheſt degree, and they to whom it was recommended to view and examine his Anſwers, thought they diſcovered ſtrange conſequences in this. But ſome of the Nobility who were preſent when this was toſs'd, would not ſuffer ſuch Fooleries as were then objected to be inſerted in their Report, partly that the Presbyterians might not be expoſed; partly, that they might not be Witneſſes to ſuch palpable Impertinencies; and partly, that none might ſay the Miniſters, to whom the Government was committed, were ſuch Fools as to flie in the face of the Church of England, *in this juncture.*

This Article was let fall, and no Report made of it to the General Commiſſion.

What Eſteem the moſt Learned and beſt Natur'd Divines in Foreign Churches had of the Church of England, *its Learning, Piety, Conſtitution, and Primitive Order; may be gathered from hundreds of Authentick Teſtimonies; I will only here inſert one, from the Venerable* Du Moline, *it is in his 3d Epiſtle to Biſhop* Andrews, inter opuſcula quædam poſthuma Epiſcopi *Wint.*

Egone malè vellem ordini veſtro, de quo nunquam locutus ſum ſine honore, ut pote qui ſciò Inſtaurationem Eccleſiæ Anglicanæ, *& Everſionem Papiſmi, poſt Deum & Reges deberi præcipuè Epiſcoporum Doctrinæ & induſtriæ. Quorum etiam nonnulli Martyrio Coronati Sanguine ſuo ſubſcripſerunt Evangelio? Quorum habemus ſcripta & meminimus geſta ac zelum nulla ex parte inferiorem zelo præſtantiſſimorum Dei ſervorum quos vel Gallia vel Germania tulit. Hoc qui negat, oportet vel ſit improbè vecors, vel Dei Gloriæ invidus vel cerebroſa ſoliditate ſtupens ca-*

in

liget in clara luce; Hanc igitur ſuſpicionem a me amotam volo: maximè cum videam Calvinum ipſum & Bezam quos ſolent quidam ſuæ pervicaciæ obtendere, multas ſcripſiſſe Epiſtolas ad Præſules Angliæ, eoſque affari ut fideles Dei ſervos, & bene meritos de Eccleſia: Nec ſum uſque adeo oris duri ut velim adverſus illa veteris Eccleſiæ lumina, Ignatium, Polycarpum, Cyprianum, Auguſtinum, Chryſoſtomum, Baſilium, Gregorios, Niſſenum, & Nazianzenum, Epiſcopos ferre ſententiam, ut adverſus Homines vitio creatos vel uſurpatores muneris illiciti, plus ſemper apud me poterit veneranda illa primorum ſæculorum antiquitas, quam Novella cujuſquam Inſtitutio.

in the time of the Tumults) retain any veſtiges of Fervour and Impatience, your Lordſhips will impute that, partly to the troubled State of things, and partly to the hard and unchriſtian Oppreſſion of the Clergy of the *Weſtern* Shires: And let not the word *Phanatick* be extended to ſignifie a *Presbyterian*, further than the *Presbyterians* verifie the Name by their Practices: For I think there may be a *Presbyterian* who may not deſerve that Name, ſuch as have been in *France*, and are in *Holland*. As to that Sentence, informing my Lord St. *Andrews* of a certain Clergy Man who had groaned under Epiſcopacy, I had it by Miſ-information, I wrote it haſtily, and now I Retract it, and am glad I have the opportunity to do ſo: I remember when the Letter was delivered to your Lordſhips, I was chafed into ſome degrees of Paſſion, that *Hamilton* of *Kinkell* ſhould have uſed me ſo unworthily, as to break open my Letters; for no Honeſt Man will break open other Mens Letters, without Order from the Publick; and then I ſaid, all the ill Offices that ever I did him, was to hinder once and again, Letters of * *Caption* againſt him; and leſt I ſhould be ſaid to upbraid *Hamilton* of *Kinkell* with the Kindneſs I never did him, let Mr. *Alexander Monro* (who was then Attorney Agent for the New Colledge of St. *Andrews*) produce the Letters I wrote him in favours of *Kinkell*, ſix or ſeven years ago, notwithſtanding that he, the ſaid Mr. *Alexander Monro*, had Orders to uſe Diligence againſt the ſaid *Kinkell*, and to recover what was owing by him to the New Colledge: But this Gentleman's Ingratitude to Perſons of greater Quality, who ſav'd him from the Gibbet, is very well known over all the Nation.

D. ſigillatio Epiſtolarum crimen falſi.

We ſhall hear more of this Letter in the Report of the Committee.

** An Order from the Publick to Impriſon.*

A Second Inſtance of my being Diſaffected to the Government of the State, is, *That I dimitted my Charge in the High Church, leſt I might be obliged to Pray for King* William *and Queen* Mary, *&c.*

Let

Let the *Libeller* conſider the Paper by which I dimitted my Office in that Church, and ſee if there be any ſuch Reaſon for my Dimiſſion inſerted in that Paper. I could Name other Reaſons for my Dimiſſion, beſides thoſe Mention'd in that Paper; but the *Libeller* is very confident of his Gueſſes, without the leaſt Evidence to found them upon; and I do not believe that the *Presbyterians* were angry with me on that head; that I left off Preaching in a Church, which they were ſo very fond to have in their own Poſſeſſion; and tho' the *Libeller* was very well pleas'd with my Dimiſſion then, yet he can take it now by another handle, when he thinks to do me harm by it; but ſuch ill-natur'd Impertinencies ſhould not be anſwered.

The next is, That I Rojoyced upon the News of my Lord Dundee *His Victory.*

This is pleaſant enough: for he could Name no outward ſign or expreſſion of it; he thinks I Rejoiced, and therefore ſets it down as a ground of Accuſation; ſo, my Lords, it was impoſſible for me to ſhun this, unleſs I had been Dead ſome time before the Victory; for this *Libeller* names his Conjectures, dark Conſequences, and remote Probabilities, for ſufficient Evidence; for any thing he knew, this Joy appeared no where but on the inward Theatre of my Mind; but to make the Story paſs, why did he not name the uſual and Extravagant Frolicks that attend ſuch Mirth? Where was it? And with what Company? Was he Invited to this Merry Meeting himſelf? But this is no part of his Buſineſs, to circumſtantiate things as common Sence and Juſtice would require in Accuſations: This brings to my Mind, the Legend of Mother *Juliana*, that was ſaid to ſmell Souls, and at a good diſtance to diſcern whether they were in the State of Grace, or under the Power of Sin. I have Anſwered once already, that it was an Impudent and Impious thing to pretend to Omniſcience, and that I had ſome Relations in *Mackays* Army, for whom I was extraordinary ſolicitous: The *Libeller* does not think I Rejoyced at the fall of my Lord *Dundee*, I aſſure him of the contrary, for no Gentleman, Souldier, Scholar, or Civiliz'd Citizen, will find fault with me for this; I had an extraordinary value for him; and ſuch

Elian. Spart. in vita Severi. Sed triumphum respuit ne videretur de civili triumphare victoria.

of his Enemies, as retain any Generosity, will acknowledge he deserved it. And he should consider, that the Victories obtained in a *Civil War* are no true cause of Joy: Our Brethren, Friends, Acquaintances, and Fellow Christians must fall to the Ground. The *Pagan Romans* knew better things, than to allow of Public shews of Triumph upon such occasion.

Bella geri placuit nullos habitura Triumphos.

We bear no more of this Article.

But the *Libeller* may prove more successful in his next Attempt. *That I Prosecute all the Presbyterian Party to the utmost of my Power.* But this is like all the rest of his bold Calumnies: I thank God I have no such *Presbyterian* temper, for I never hated any Man for his Opinion, unless by it he thinks himself obliged to destroy me and mine; and such truly I consider as the Tyrannical Enemies of Humane Society. But he would have acted his part more skillfully, if he could have named some Dissenters in the Parishes of *Dumfermling*, *Kinglassie*, or *Weems* (where I was once Minister) that I had Prosecuted before the Secular Judge for *Nonconformity*, which I might have easily done, had I been so very fierce as the *Libeller* represents me, having easie access to the Greatest Men of the State at that time. But I give him and all his Associates open defiance upon this head; not that I blame them that did otherways in Obedience to the Laws of the Nation, for their extravagant tricks did frequently require and extort it from some Ministers.

The next Instance is, that I broke open Mr. James Inglish *his Chamber Door, and ejected him out of the Colledge, for Preaching in a Meeting House in* Perth-shire.

But if Mr. *James Inglish* be a Presbyterian, it is more than I know. I heard that he was a *Behemenist*, I heard his Testificate from *Oxford* did bear that he was much devoted to the *Church of England*: And I know, that for his habitual Lying, and Slandering of his Brethren in the Presbytery of *Perth*, he was Deposed (after an orderly and exact Process) by *The Right Reverend Doctor* Bruce, then Bishop of *Dunkeld*, and that the Oath of the Test was never offered to Mr. *James Inglish*; altho' to ingratiate himself with the Presbyterians at this Revolution, he pretends to be Deposed on meerly for not complying with that. But to my Purpose, I think, about

Since of Orkney, a Person who, for his great Learning, Piety, and Prudence, all good Men justly esteem.

about three years ago (the Colledge then being very throng) ſeveral Gentlemen importuned me to procure Chambers for their Children within the Colledge; at which time Mr. *Ingliſh* had no uſe for a Chamber within the Colledge, being for the moſt part abſent: I ſent the *Janitor* to him, and ordered him to tell Mr. *Ingliſh* that we were very throng, and I would take it for a great Complement, if he would part with that Chamber; yet I ordered the *Janitor* to treat the ſaid Mr. *Ingliſh* with all Civility and Diſcretion, and not to ſtraiten him. The *Janitor* went as he was ordered: Mr. *Ingliſh* returned anſwer, That now indeed he had no uſe for a Chamber in the Colledge, but ſince he underſtood there was a deſign another ſhould have it, he would not part with it, and he would keep it in ſpite of my Teeth: Some days after, as I was going through the upper Court, I met with ſome marks of Incivility from him. The next News I hear of Mr. *Ingliſh* is, that he had raiſed Letters of * Law-barrows againſt me, and offered himſelf to Swear before the Lords of Seſſion, *he dreaded me Bodily Harm.* But the then *Lord Preſident* Lockart rejected the Letters, with Indignation, without my Interpoſal or Knowledge. For I knew nothing of this Malicious diligence againſt me, until ſome of my Friends ſent me the Letters of Law-barrows rejected in *præſentia*; I gave this account of the whole Affair to Sir *Thomas Kennedy*, then *Lord Provoſt* of *Edinburgh*; he immediately ſent his Officers to diſcharge Mr. *Ingliſh* from the Colledge, who when they came, they did not break open his Door, nor was his Furniture caſt out; but after all this Provocation, I gave him all the days he ſought, for ordering his things conveniently, and peaceably to retire. So much of Mr. *Ingliſh* his Perſecution for being a Presbyterian: And I beg *Your Lordſhips Pardon*, that I have kept you ſo long upon this particular. But the Libeller adds, I was challenged for this, and returned anſwer, I would ſuffer none of Mr. *Ingliſh* his Principles to continue within the Houſe. That I was challenged for this, is an untruth, and conſequently I made no ſuch anſwer. If by Principles he mean Faction, Contention, and Sawcineſs, I confeſs I did not love theſe Qualities; but if by Principles, he means the New Opinions and Fancies, which denominate a Man a Presbyterian, I behoved to extrude ſeveral of the Students, who are likely to adhere more tena-

* *Which among the Scots ſignifie ſuch writs as oblige any Man to ſecure the Peace under the pain of Impriſonment.*

tenaciously to their Tenets, than Mr. *Inglis* can be supposed to do; but some even of them so Principled will bear me witness, that I treated them with the same Civility I did others, according to their good behaviour.

The next Man I Persecuted for being Presbyterian is Mr. Gourlay, *and his Persecution did so exactly meet with the time of his being Licensed to Preach by the Presbytery*; *Mr.* Cuninghame *and Mr.* Kennedy's *Scholars drove him from his Chamber, and no redress of all this.*

The Libeller is certainly very Critical and Exact in this part of his Inquisition; for there was no mark of Contempt put upon Mr. *Gourlay* here (says he) until *he Preached*, and until *he was Licensed to Preach by the Presbyterians*; this is wisely observed, for if I could have gotten Mr. *Gourlay* out of the Colledge I had accomplished a great design for Episcopacy! It is not enough for the Libeller to Represent me as an Ill Man, but he must have me thought an Idiot. But the Matter of Fact, as to this Trifle, is, that Mr. *Gourlay*, some years before I came to the Colledge, attempted to teach the * Semy Class, in Mr. *Kennedy*'s Absence: But the Boys then found him quite out of his Element, and drove him out of the Schools with Snow-balls to the Foot of the Colledge Lane. *My Lords and Gentlemen*, I appeal to you, if, after this Affront, it was ever possible for Little *Gourlay*, in so numerous a Society, to recover his Reputation, unless it be supposed, that so many Boys in Health and Vigour, should want all degrees of Petulance and Levity: I am sure he that tries them next, when I am gone, will find he has no *Utopian Common-wealth* to Govern: And yet I think they are as Obedient and Regular as so many Youths in any part of the World. When Mr. *Gourlay* came to me, I went with him, and I was so forward to punish the Youths, that before I heard them plead in their own defence, I fin'd some of them in a Pecuniary Mulct. But the Students finding that they were thus treated by *Gourlay*, they presently Caball'd themselves into a more numerous Combination, of which I knew nothing; and then it was that *Gourlay* found it Convenient to retire. But as to this Second Assault made upon him, no complaint was ever entred, no Names were ever given up to me. And I again beg *Your Lordships*

* *Second.*

I believe Mr. Rule, *now that he hath had the Government of that House in his hand for some time, will not think the extravagance of some Boys a sufficient reason to deprive the Principal, else he must expect the next Visitation may conclude he has lost the Spirit of Government.*

Lordſhips Pardon, that I have ſpent ſo many Lines on this Impertinence. And Mr. *Gourlay* will pardon me, if I do not ſet down the particular Acts of Imprudence, open Folly and Ignorance, by which he made it impoſſible for him to live here without a Guard. Why the Students in Mr. *Cuninghame* and Mr. *Kennedy*'s Claſſes ſhould only be named, the Libeller and I both know a very good reaſon for it; but becauſe it would ſeem Malicious, I now wave it.

It is not difficult to gueſs his Informer, nor his inveterate prejudice againſt thoſe Profeſſours.

V. *The next Accuſation is, that I heard Dr.* Pitcairn *at the late Publick Commencement, Treat the Confeſſion of Faith at* Weſtminſter, *in Ridicule, and Impugn the Exiſtence of a Deity, without anſwering him.*

My Lords, my Patience is quite tired with this Impertinence: I was not in the Desk, nor bound to preſide at thoſe Exerciſes, and ſo not concerned to anſwer: But my good Friend, Dr. *Pitcairn*, is more able to anſwer for himſelf and me both than I am. Only, the ſneaking Libeller is groſly Ignorant and Malicious, for the Doctor did not Impugn the Exiſtence of a Deity, he endeavoured fairly, like a True Philoſopher, to load ſome Propoſitions in the *Theſis* with this Abſurdity (*Hoc poſito ſequeretur illud*) The moſt Sacred Fundamentals in Religion are thus diſputed in the Schools, not with a deſign to overthrow them (as he ignorantly fancies) but to eſtabliſh and ſet them in their true light, that they may appear in their evidence: Is it neceſſary to anſwer the ſilly Conceits of ſuch a Libeller, who ſhould not be ſuffered to enter the Publick Hall, if he muſt Cenſure and Miſ-repreſent the moſt exact and uſual Methods of all Schools in *Chriſtendom*? Yet I foreſaw that ſome Ignorant or Malicious People would miſ-repreſent this Argument, and therefore I deſired the *Doctor* to let it fall, and without any more he did ſo.

Difficile Satyram non ſcribere.

VI. *The next Crime is, I removed ſome Pictures of the firſt Reformers, for a day or two, out of their place in the Library, and that I was challenged for this by the Magiſtrates.*

To this I anſwer, That the Magiſtrates never challenged me

me for it; for they knew well enough there was no hazard of my running away with them: But I gave the true and ſatisfactory Anſwer to this Article, to Sir *John Hall*, Provoſt of *Edinburgh*, upon *Wedneſday* laſt, and it needs not be made Publick unleſs he pleaſe. And I am not very ſollicitous whether ever the Libeller be ſatisfied about it, I hope the Nobility and Gentry, who ſit here, will.

This is the Objection they inſiſted moſt upon, and the whole Story of it is related in the Animadverſions upon the Report of the Committee in the following Pages.

VII. *The next is, that I preſented an* Euchariſtick Poem, *Compoſed by Mr.* Cuninghame, *upon the Birth of the Prince of* Wales, *to my Lord Chancellour with my own hand.*

Where the Libeller had the word [*Euchariſtic*] I know not; it is his misfortune that ſome of his darling expreſſions diſcover him more frequently than he's aware: It ſeems he had read upon the Frontiſpiece of the Poem, *Tetraſtic*, and he ſtumbled as near as he could, by ſetting down *Euchariſtic*, but by what Propriety of Speech he knew not; I am ſure the Boneſires, Illuminations, Glaſſes, and Wine flung over the Croſs, were all of them as *Euchariſtic* as the Poem, and the Town of *Edinburgh* ſhould anſwer this, not I: Nay, the Council of *Scotland* Complemented the King on this occaſion: Yet it may be the Libeller had ſome other deſign, by chuſing ſome word near the *Euchariſt*, that Mr. *Cuninghame* and I might be thought to advance the Doctrine of *Tranſubſtantiation*. But that I gave the Poem to the Chancellour, beginning *Trino nate die*, is acknowledged by me.

No report made of this Article to the General Commiſſion of the Viſitation.

VIII. *The next is a Horrid and Impious Curſe againſt my ſelf, when I threatned one of the Scholars.*

My Lords, I did look for ſome ſuch Accuſation; for it is not uſual for the Presbyterians to load Men of a different Opinion from them with ordinary eſcapes: They muſt repreſent them as abominable, and as Sinners of the firſt rate; for all that are not of their way can have no fairer quarter, yet I could not eaſily gueſs who ſhould firſt invent this prodigious Calumny, a Lye ſo notorious, that it could not come out of the Mouth of an ordinary Sinner. The Story of this Scholar, and the true Original of the Slander is this. In the begin-

beginning of *Nov.* 1688, I found that *Robert Brown* the Plunderer (who was then Mr. *Kennedy*'s Servant) had been for a good while practiſing upon ſome of the Students to enter into Tumults, break all Order and Diſcipline, and to burn publickly ſome mock Effigies of the Pope: This certainly would have ruined the Peace and Order of our Society, many bad Conſequences did frequently attend it: Not only were the Students debauched from their Books, but their Lives expoſed every moment to hazard by the Tumults: Beſides, that our Colledge had felt the bad effects of it ſome years before. Upon the account of this, and ſome other notorious Villanies, I procured *Robert Brown* to be impriſoned; however, at the ſame time I gave him a piece of Money to ſerve him that night; upon the morrow I pleaded he might be ſet at Liberty, upon his promiſe of amendment, which was done accordingly; but the Villain grew worſe and worſe, till at laſt he became Captain of the Rabble; and in requital of my forbearance towards him, he writes and fixes a Placade upon the Colledge Gate, threatning to kill the Regents, ordering me to Recant my Sermon againſt the Tumults, and charging me with all the Blood-ſhed at the *Abbey* *. (This Placade is ſtill in my keeping) Notwithſtanding of all this, I forbore to extrude him upon plauſible Conſiderations, at the intreaty of ſome, and ſtill he went on in his wicked Courſe, and all the Robberies committed upon poor People were laid at our doors, as if our Scholars were to be blamed for his Extravagancies: At laſt he committed an Out-rage, which might have hanged a hundred. There was a Woman in my Lord Preſident's Houſe, whom this *Brown* careſſed and frequented, and ſhe had a quarrel with another Maid-ſervant who was Popiſh; immediately *Brown* is imployed by his Godly Miſtreſs to baniſh the Popiſh Maid from the Houſe. He willingly undertook the Service, gathered his Troop, and entered the Houſe (my Lady being in Child-Bed, and my Lord Preſident himſelf at *London*) *Brown* thus invading the Lord Preſident's Houſe, my Lady was almoſt frighted to Death; and we that were Maſters of the Colledge thought our ſelves ſo diſgraced, that the Houſe of our Great and Learned Patron ſhould be thus rifled in his abſence, by one of our Scholars, when his Lady was lying in: And when we thought

* *Upon* Munday 10 Dec. 1688, *where there were* 36 *either killed or wounded.*

 that

that my Lord Preſident could not but be highly offended, to hear that we had thus requited him for many favours he had done to this *Univerſity*; I confeſs, I could no longer forbear, I went to the Claſs where *Brown* was, and called him to the upper Gallery, and gave him all his moſt proper names, and threatned him, if he did not immediately beg my Lady *Lockart*'s pardon, I would break his Bones; all thoſe big words I ſaid to him, and the day thereafter extruded him with the uſual Solemnities: Upon which he frequently ſwore he would be revenged, and told the under *Janitor*, *Robert Henderſon*, that he had bought a pair of Piſtols to ſhoot me (one might have ſerved) I beg *Your Lordſhips* Pardon for this tedious and unpleaſant ſtory; for none elſe but *Robert Brown*, or ſome of his Aſſociates would ever have accuſed me of ſuch an Impious Curſe: And when the *Libeller* will be ingenuous (which I do not expect) he muſt confeſs the Original of this impudent Slander to be juſt as I have related it; and let him conſult, as much as he pleaſes, *Brown* for more materials to make up a *Libel*; for I aſſure him I think my ſelf diſgrac'd, if he, or any of his Accomplices, ſpeak good of me.

No Report of this Article, no Witneſſes examined; no not Brown *himſelf, after all their induſtry with him in private.*

XI. *The next is, That I ordinarily neglect the Worſhip of God in my Family.*

Sometimes I am accuſed for having too many Prayers in my Family, and now that I ordinarily neglect Prayers (for I gueſs, by the Worſhip of God, he only means that part of it.) But this is a common place, and all of the Epiſcopal Perſwaſion muſt be repreſented as *Atheiſts* and Scandalous, void of all Devotion and Piety: But very few of any Senſe or Quality will believe this impertinent Slander, either in the Country, or the City of *Edinburgh* where we are known; therefore I thought it not worth any anſwer.

X. *The next is, I Baptized upon* Sunday *laſt Mr.* James Scot *his Child, without acquainting the Miniſter of the Weſt-*Kirk.

When Mr. *Patrick Hepburn*, who is the Lawful Miniſter there (tho' he be of the Epiſcopal Perſuaſion, as yet is neither

Cenſured

Cenſured nor Depoſed) will find fault with what I have done, I ſhall indeavour to make amends; but I need not fear any trouble this way, ſince I had his leave before: But the *Libeller* means Mr. *David Williamſon*, the *Presbyterian* Miniſter, who hath no Legal claim, either to the Benefice or Miniſtry there: This is a piece of the ordinary modeſty of the *Libeller*, who is not concerned to enquire into this matter; nor do I decline to give a reaſonable account of what I have done, to any body that asks it; no, not to Mr. *Williamſon*, if he will but prove himſelf the Legal Miniſter of that place, and withall make good the New Paradox, wherewith he hath lately bleſſed the World, in his Sermon before the Parliament, *viz. That our Saviour died a Martyr for the Presbyterian Government*, then I acknowledge my ſelf obliged, *jure divino*, to beg Mr. *Williamſon*'s pardon: However, the Child is Baptized according to the Form of the *Catholick Church*, and I hope they do not undervalue Ceremonies of *Divine Inſtitution* ſo much, as to Re-baptize him.

My Lord Provoſt, I was interrogate *Wedneſday* laſt upon ſome other things, that I do not find in the Copy of Articles given me, as firſt, that I frequently Preached unſound Doctrine; but this is an impertinent and indefinite Accuſation (there is no doubt but the *Libeller* would have Preached otherways than I did, had he been in the Pulpit) By this the Viſitors may ſee, that the *Libeller* had no other deſign in his Head, than to gather together ſuch Articles as he thought would make me moſt odious. What is Sound, or un-Sound Doctrine, he as little knows, as he does the Secret of the *Philoſophers Stone*. Then again, *That I thought my ſelf independent on the Town of* Edinburgh; but I gave a full anſwer to this the laſt day. Then, *That I went on to* Laureat, *the laſt Claſs, without acquainting the Magiſtrates of the Town, or the Treaſurer of the Colledge*. The Provoſt knows the firſt part to be a Lye; beſides, that it is not practicable, for this Civility and Deference to the Magiſtrates runs in courſe, and cannot be omitted. That I did not wait upon the Treaſurer, is become a fault only ſince we had a Treaſurer that miſtook his Figure, for when he knows himſelf and the Colledge better, he will forbear ſuch Impertinencies.

This part of his Anſwer was directed to Sir John Hall, *a Man ſo little obliged to the Univerſities, that the Maſters could not reaſonably look for any kindneſs from him.*

Too inconſiderable a Man to be any further chaſtiſed. H. F.

The next was, *That I did not puniſh the Scholars for Whoring and Drinking*. There was not one Scholar, ſince I had

the Government of the Colledge, Convict of either, nor ſo much as complained of; but it is naturally impoſſible for him to forbear Calumny; the Viper muſt either burſt or ſpit his Poiſon. I was then again interrogate about the *Burſars* of *Theologie* and *Philoſophy*, to which I gave a full Anſwer on *Wedneſday* laſt.

Upon *Thurſday* the 18th. of *Sept.* 1690, the Inquiſitors ſat, and ſome of the Presbyterian Miniſters having look'd over the publick Records, thought they had diſcovered a dangerous Plot; the occaſion whereof was this. By King *James's* Proclamation for Indulgence, we could not impoſe the former Oaths upon our Students, when they commenced Maſters of Art, and therefore, leſt they ſhould go off without any ingagement, the former Oath was comprized into this ſhort Promiſe. *Pollicemur in Deum fidem inviolabilem, in religione Chriſtiana Reformata perſeverantiam erga ſereniſſimum Dominum Regem Obedientiam*, &c. But it fell out ſo that the word [*Reformata*] was left out in ſome place, by which they would conclude either that the Promiſe was indefinite, or that there was a Blank left to be filled up upon occaſion with a word, in favours of ſome other Religion different from the Reformed. If the firſt be intended, it is no new thing to find the Students here Sworn to Oaths as indefinite, as this is; for the *Puritas* and *Veritas Evangelii*, in the Oath impoſed by Dr. *Colvil*, is coincident with the *Chriſtian Religion*, mentioned in the Form now challenged; for I never underſtood by the Proteſtant Religion any thing but Chriſtianity unmixt. But if this be ſaid to be too general, look the Records, *Ann.* 1662, and ye ſhall find that there is not the leaſt mention of Religion in the Oath Impoſed. If the ſecond be ſaid that there was a Blank left on deſign, it is humbly deſired to know what the deſign could be; the *Bibliothecarius* is ready to depone that he never intended a Blank, nor was he ever ordered a Blank; and the reſt of the Maſters may be interrogate, whether ever they knew of any ſuch deſign. So that this Phraſe, *Religio Chriſtiana*, without the word [*Reformata*] once varied, is purely the Reſult of Chance, and no Deſign.

At the Doctors firſt appearing, it was talked of with that warmth and concern, that he thought the *Gun-powder-Treaſon* was in the Belly of it; ſo that the *Bibliothecarius* his Depoſition, who Swore that he wrote nothing in the Book, but by

by Order; is not to the purpoſe, unleſs he acknowledge a Blank deſigned by him in that manner of Writing, and Ordered by the Doctor or ſome of the Maſters; all this buſtle comes to nothing, unleſs the Chriſtian Religion in the *formula* of Promiſe now challenged, ſignifie the Anti-Chriſtian Religion; and if that be, I have no more to ſay in his defence.

We ſhall hear more of this in the Report of the Committee.

The Report of the Committee, concerning Doctor *MONRO.*

At Edinburgh, *September*, 23, 1690.

THE *Committee* conſidering that Doctor *Monro* Principal of the Colledge of *Edinburgh*, did Judicially refuſe to comply with the Qualifications required by the Act appointing the Viſitation of Colledges, except as to his Subſcribing the Confeſſion of Faith; as alſo it appears by his written Anſwers, Read and given Judicially by him, that ſuch as were Mr. *Lidderdale*'s Scholars the preceeding year, ſhould be Taught that year in no other Claſs, ſave Mr. *Burnets*, (who he confeſſes lay under the ſuſpition of being *Popiſh*) under pretence of making a gap in the Colledge, and for other Reaſons known to the Primar himſelf, as the Act bears; and he does not alledge, that he uſed Means to cauſe Maſter *Burnet* purge himſelf of the ſaid ſuſpicion: And further, that he did take down the Pictures of the Proteſtant Reformers out of the *Bibliotheque*, at a time, when the Earl of *Perth*, the late Chancellour, came to Viſit the Colledge, without any Pretence or Excuſe, but that the late Provoſt of *Edinburgh* did adviſe him thereto; And that on the 23*d* of *Auguſt* laſt, he Baptized a Child in the Pariſh of the *Weſt-Kirk*, without acquainting of the Miniſter of the Pariſh, or Licenſe from him; which is contrare to the Rules of the Eſtabliſhed Church Government; As alſo that he acknowledged, that he had no Publick Dictates one whole year, but only Catechizing; And that it appears by the Publick Regiſters of the *Magiſtrand Laureation*; That whereas, from the

the year 1663, and till the year 1687. the Magiſtrands were alwaies Sworn to continue in the Verity and Purity of the Goſpel, or in the Chriſtian Religion Reformed according to the Purity of the Goſpel; yet in the year 1687 and 1688. when Doctor *Monro* was Principal, he takes the *Magiſtrands* obliged only to perſevere in the Chriſtian Religion; and this Blank is found three ſeveral times in the Book, *viz.* at two Publick Laureations, and a private one; and the Doctor having laid the blame on the *Bibliothecarius* his negligence, and craving the *Bibliothecarius* might be Examined thereupon; He being accordingly Sworn and Examined, Depones, that what he wrote in the *Magiſtrand* Books, was either by direction of the Primar or of one of the Regents, and in Preſence of a Faculty, or of a *Quorum* of them; and that what he did write, was alwaies Read over in the Preſence of the Maſters and the Scholars; and particularly the alteration of the Promiſe made at the Graduation, in the year 1687, as alſo the *Committee* conſidering, that at the two laſt Laureations, in the year 1689 and 1690, neither Oath nor Promiſe was required at the Graduation.

It is therefore the Opinion of the Committee, That Doctor Alexander *MONRO, Principal of the Colledge of* Edinburgh, *be Deprived of his Office, as Primar there; and that the ſaid Office be Declared vacant.*

There is a Letter Written by the ſaid Doctor, and Directed to the late Arch-Biſhop of St. *Andrews*, Dated *Jan.* 5. 1689. owned and acknowledged by the Doctor to be his hand write, the Conſideration whereof is Remitted to the Commiſſion.

The Sentence of Deprivation againſt Dr. *Monro.*

At *Edinburgh*, September 25 1690.

THE *Lords and others of the Commiſſion appointed by Act of Parliament, for Viſitation of Univerſities, Colledges*

ledges, and Schools; having this day heard and considered the above written Report of the Committee of the Colledge of Edinburgh, *anent Doctor* Monro *Primar of the Colledge of* Edinburgh; *Depositions and other Instructions produced, and also Doctor* Monro *being ask'd, if he was presently willing to Swear the Oath of Allegiance to Their Majesties King* William *and Queen* Mary, *and to Sign the same, with the Assurance, and the Confession of Faith, (which formerly he had offered to Sign before the said Committee) and if he would Declare his willingness, to submit himself to the present Church Government, as now Establish'd; The said Doctor* Monro, *did Judicially in Presence of the said Commission, refuse to Sign the said Confession of Faith, and to take the said other Engagements, required to be done by the said Act of Parliament: And also did Judicially acknowledge his written Answers produced before the Committee; and did Confess, he caused remove the Pictures of the Reformers out of the Library: Therefore the said Commission, approves of the foresaid Committees Report, and finds the same sufficiently Verified and Proven; And hereby, Deprives the said Doctor* Alexander Monro *of his Place, as Primar of the said Colledge of* Edinburgh, *and Declares the said place Vacant.* Sic Subscribitur

Crafurd, P.

A Review of the above-mentioned Report of the Committee, appointed to Visit the Colledge of *Edinburgh*, concerning Doctor *Monro*.

The Report.

THE Committee Considering, that Doctor Monro *Principal of the Colledge of* Edinburgh, *did Judicially Refuse to comply with the Qualifications Required by the Act appointing the Visitation of Colledges; except, as to the Subscribing the Confession of Faith.*

Review.

First; It cannot be denied, but that the Doctor did once and again, deliberately, plainly, and openly, refuse to comply

comply with the *New Teſt*, appointed by the late Act of Parliament for Maſters of Univerſities; but then it is neceſſary for Strangers to know what this *Teſt* is, and then they will ſee, upon what Deſign it was invented, and why it was Impoſed upon Maſters of Univerſities, and not upon the whole Clergy of the Nation. *Firſt*, All Maſters of Univerſities, were required to Sign the *Weſtminſter* Confeſſion of Faith in every Article, and to hold every Article *de fide*, without any Limitation, Explication, Reſtriction, or Latitude: When the Doctor gave in his Anſwers to the *Committee*, he was that Afternoon asked, if he would comply with the Act of Parliament; he told them, he had conſidered the Act of Parliament, and he could not comply with it: *For*, ſaid he, *it is needleſs to inſiſt on particulars, though I ſhould agree to it in ſome Inſtances, I cannot comply with it in its full Extent*; and, in our Language, this is *malum ex quolibet defectu, bonum ex integra cauſa*; thus he anſwered once, ſo he had Reaſon to expect, they would never give him any trouble about this Queſtion.

But the *Committee* upon the day of *Auguſt*, would needs ask him again, whether he would Sign the *Weſtminſter* Confeſſion of Faith; The Doctor thought this queſtion was asked to ſatisfie their private Curioſity, not at all with regard to the Report they were to make to the General Commiſſion; ſince he poſitively told them before, that he would not comply with the *New Teſt*; therefore he yielded ſo far to their importunity, as to tell them he had no great ſcruples againſt the Confeſſion of Faith, and that if the *Weſtminſter* Confeſſion of Faith, was impoſed, as *Vinculum Unitatis Eccleſiaſticæ*, and nothing elſe required, he might be induced to comply with it very chearfully; he was then removed, and in the Interval of his abſence before he was called again, one of the Miniſters deſired, that no more Queſtions ſhould be asked, for in Caſe, ſaid he, (*He ſhould comply with the other particulars of the Teſt, where are we then*) I had this from a Perſon of Honour who was preſent, a Member of the Viſitation: But as long as the *Teſt* ſtood as now it ſtands, Mr. *Kennedy*, if he be the Man, needed not be ſo much afraid of the Doctor's Compliance: This Conceſſion, as to the Confeſſion of Faith, is by their Sentence, made to contradict his publick refuſal to Sign it before the Commiſſion;

as

as if every Article of that Book ſhould be received as Infallible Truth; was it not enough, that he was content to Sign the Confeſſion of Faith, with that *Freedome* and latitude, the Proteſtant Churches uſed to impoſe Confeſſions upon their Members: But the Earl of *Crawford*, *Præſes* of the General Commiſſion, asked the Doctor when he was ſiſted before them, whether he would Sign the *Weſtminſter* Confeſſion of Faith, without Reſtriction, Limitation, Explication, or any *Reſerve* whatſoever; To this, the Doctor Anſwered plainly and reſolutely, he would not; nor are Confeſſions thus impoſed in any Proteſtant Church upon Earth; they look upon them as Secondary Rules, and conſequently to be Examined by the Word of God: And the moſt Accurate Humane Compoſures, may afterwards be found in ſome one Inſtance or other, to have ſwerved from the Infallible and Original Rule of Faith; but the *Presbyterian* Severity may appear in this, that they Read the Scriptures with deſign to defend their *own* Dictates; whereas, others Read all Dictates with an Eye to the Holy Scriptures: The Doctor was content to Defend and Aſſert upon all occaſions, all theſe Articles in that Book that were Uniformly Received in all *Proteſtant* Churches; Nay more, he was content never openly and contentiouſly to Diſpute againſt any of the Doctrines contained in that Book, ſo as to advance Faction or Parties; But to Sign the Confeſſion of Faith in all Articles, and to hold every one of them to be *de fide*, he thought not conſiſtent with the *Freedome* of Univerſities and Schools: They might have Learned to be a little more Modeſt, from the Practice of the United Diſſenters in and about *London*, who allow any Man to be an Orthodox Chriſtian, and fit to be Received into their own Refined Communion, if he hold the Doctrinal part of the 39 Articles of the Church of *England*; But the *Presbyterians*, tho' they have no Standard of Unity, yet they are mightily Rigorous in their Impoſitions; and it is a little odd, that they ſhould have mentioned this, concerning the Confeſſion of Faith, in their *Report*, ſince the Doctor once and again, told them before the *Committee*, that the Condition that Qualified Men by Law for their places in Univerſities, was a complex thing, which he could not comply with; ſuch a Rigorous Impoſition was never intended by the Parliament: They thought it neceſſary for Maſters of

Heads of Agreement, by the United Miniſters, Head 8, of a Confeſſion of Faith.

Univerſities to Sign it, as *vinculum pacis Eccleſiaſticæ*; but the Miniſters were to Comment upon the Act, and extend it as was moſt ſubſervient to their Deſign: The *Presbyterians* are againſt Infallibility in the *Theory*, but will not allow their own Dictates to be Diſputed; yet when this Confeſſion firſt appeared, they *themſelves* did not Receive it without Reſtrictions and Explications; But if there be ſo much Miſchief in Impoſitions; (as ſometimes they would make us believe) It is in thoſe of this kind, where our Underſtandings are Captivate to believe the leſſer Niceties and Deciſions of Dogmatick Men, to be *de fide*; which (with leave of the *Presbyterians*) I reckon a far greater and more Spiritual Bondage, than Bowing of my Knees when I Receive the Holy Euchariſt: If Men were ſo Wiſe, after our endleſs and Fooliſh Diſputes, as not needleſly to multiply the Articles of our Faith; how quickly might the Chriſtian Church be United on its Apoſtolical *Center*, of Unity and Simplicity; The *Papiſts* will not part with one Barbarous word, nor the *Presbyterians* with the leaſt *Iota* of their Orthodox Stuff; though they plead the Tenderneſs of their Conſciences very loudly, when they are only bid do things in their Nature indifferent, to preſerve External Peace and Uniformity.

Vide Acts of the General Aſſemb. 1646.

The next Branch of this *Teſt*, was, *The Oath of Allegiance to King* William *and Queen* Mary.

One great piece of Policy, which the *Presbyterians* manage againſt the Epiſcopal Party, is, never to require Obedience to the Civil Authority, without the mixture of ſome *Presbyterian Teſt*; when this Severity is complained of, they Clamourouſly Alledge, that the Epiſcopal Party are Enemies to King *William* and Queen *Mary*, and openly in the *Coffee-Houſes* at *London* vent, that there was none of the Clergy of *Scotland*, met with any ill uſage, but merely upon the account of their Diſloyalty to King *William* and Queen *Mary*: upon the whole Matter, I have no more at preſent to ſay; but that the *Presbyterians* are never ſo much out of Humour, as when they know their *Oppoſites* heartily complie with the Civil Government: Then they find it a little more difficult to turn them out, tho' this trouble amounts to no more than the forming of a Libel of Scandals, and judging

judging them that are Libelled, by the ſame Men that Accuſe them.

But the *Presbyterian* Hypotheſis (when its *Conſequences* are duely conſidered) allows no true Allegiance to any King upon Earth; if after all, there lies no Appeal from the Eccleſiaſtical Court to him,to whom I Swear Allegiance;for two Co-ordinate Supreme Powers in one State, is a Contradiction; and therefore, whenever I am required to Swear Allegiance to the King; The firſt thing I humbly crave,is,to be delivered from that *Presbytery*, which will ſuperſede that Allegiance upon occaſion; for it is not enough to tell me, that the Power of the *Presbyterians* is Spiritual,and the other is Secular; for I feel their Spiritual Power meddles with all my Temporals; that tho' I hear the Voice of *Jacob*, I am oppreſſed by the hands of *Eſau*: And tho' it is an eaſie thing for them to tell me, they only meddle *in Ordine ad Spiritualia*; yet, that is but a word, and but a Fooliſh one too; for by the ſame Logick, they may cut my Throat, as well as turn me out of my Houſe and Living, and both may be ſaid to be *in Ordine ad Spiritualia*: But every Man knows, how inconſiſtent the *Presbyterian* Principles are with the Royal Prerogative of Kings: And it is very hard to leave the Epiſcopal Clergy to their Mercy, who, by their Hopes of Heaven, are Sworn to deſtroy them in the Solemn League and Covenant, which is ſtill the Standard; and tho' they think it not time all of them again to Renew it; yet they magnifie it on all occaſions, and Act exactly conform to it.

The next Branch of the *New Teſt*, is, the Certificate or Aſſurance, which you may Read in the Act of Parliament: If Allegiance, Naturally imply an Affectionate and Sincere Reſolution to ſerve the King, againſt all others upon all occaſions; then ſome will ſay, this additional tye of Fidelity, is ſuperfluous; I am ſure that many in *England* who will endeavour to ſerve the Government with all Chearfulneſs, and Zeal, could not be made to Subſcribe any ſuch Declaration as this is: But let it be Remembred, that when this Act paſſed in Parliament, very few either of the Nobility or Gentry were preſent.

The Fourth Article of the *Teſt* Requires, that they ſhould ſubmit to the *Presbyterian* Kirk Government; for if they had complyed with the former three, this was a ſufficient reſerve

for the *Presbyterian* Intereſt; every thing the Maſters did or ſaid, good or bad, might be turned into a *Libel*, and they were judges of what every *Libel* deſerved: Their Diſcipline is a bottomleſs Abyſs; the Maſters behoved to be Tenants at will, if once they ſubmitted to their Government: It was an eaſie thing for the *Presbyterians* to form *Libels*: Nay, rather it is *impoſſible* for them not to form them; for ſo many of them deſiring to be thruſt into theſe places, it was folly to expect any peaceable Poſſeſſion. And if there were no other reaſon to refuſe the *Teſt* now appointed; but that it required Submiſſion to *Presbytery*, I think any knowing and ingenuous Man might be excuſed for his non-compliance.

Now you have ſeen the *Teſt* in all its Branches, and Strangers will be ſurprized, to hear that there are no Oaths at preſent required in *Scotland* of any Clergy Man, but only of the Maſters of Univerſities. The reaſon is this, the *Presbyterians* intended ſpeedily to plant themſelves in theſe places, and for the reſt of the Clergy they doubt not quickly to diſpoſſeſs *them* of their Livings, by the Power of their Government, upon ſuch pretences as they can eaſily deviſe and ſuggeſt againſt them. Such of the *Presbyterians* as entered into the Univerſities took the Oaths; but it was thought fit to impoſe no Oaths upon the whole Body of the *Presbyterians*, that the *Kirk* might preſerve its independency upon the State; ſo this Law was not made for the *Saints*, but for Wicked Men and Malignants. They know they may diſpatch the reſt of the Clergy by methods, ſuch as are frequently complained of: For who can ſtand before the force of *Presbytery*?

Sternit Agros, ſternit ſata læta, Boumque labores
Præcipiteſque trahit Silvas.

Like an impetuous Torrent that runs all down before it.

Report.

As alſo it appears by his written Anſwers read, and given judicially by himſelf, that he made an Act of the Faculty, that ſuch as were Mr. Lidderdale's *Scholars the preceeding year, ſhould be taught that year in no other Claſs, than that of Mr.* Burnet's *(who he confeſſes lay under the Suſpition of being* Popiſh*) under pretence of making a Gap in the Colledge, and for other Reaſons known to the Principal himſelf, as the Act bears.*

bears. And he does not alledge that he uſed means to cauſe Mr. Burnet *purge himſelf of the ſaid Suſpition.*

Review.

There are here a great many things jumbled together, and therefore they muſt be explained more particularly. But it was not poſſible for the Miniſters that drew up this *Report*, to have contained more Non-ſence and Malice in ſo few words. And ſome Perſons of Quality, who were Members of this Viſitation, doe confeſs that the Doctor did nothing in Mr. *Burnet*'s affair, but what they would have done, if they had been in his Circumſtances: But the matter of Fact is this: There fell a *Regents* place vacant in the Colledge of *Edinburgh*, by the Death of Mr. *Lidderdale*: Mr. *Burnet* had his eye upon this place a good while before Mr. *Lidderdale* died, and ſo prevented the diligence of all Competitors: He was recommended very ſtrongly to the Provoſt, and other Magiſtrates of *Edinburgh* who are Patrons. The Doctor, upon the death of Mr. *Lidderdale*, fixed his eye on Mr. *James Martin*, Profeſſour of Philoſophy in the Old Colledge of St. *Andrews*, his particular Friend and Acquaintance, who had taught Philoſophy ſeveral years in that Famous Univerſity, with great Succeſs and Applauſe; and did recommend him with all the Zeal imaginable to the Magiſtrates, that he might be choſen in the room of Mr. *Lidderdale*, now deceaſed: Several Divines and Phyſicians, Men of unqueſtionable Learning and Reputation, in the City, know that the Doctor uſed all means to keep Mr. *Burnet* out of the Colledge: But Mr. *Burnet* (being recommended by the Duke of *Gordon*, and his Friends at *Edinburgh* being pre-ingaged to lay hold upon this advantage as ſoon as there was occaſion,) prevailed in this Competition, notwithſtanding the Doctor, and ſeveral other Friends, did with all Vigour interpoſe in Favours of Mr. *James Martyn.*

Mr. *Thomas Burnet* had emitted ſome *Theſes*, in which were ſome poſitions favourable to the *Abſolute* Power of Kings, and particularly the King of *Scots*: It ſeems this was magnified by the Perſon of Quality that recommended him to the Town of *Edinburgh*; ſeveral People did upon this ſuſpect him either to be a *Papiſt*, or not far from *Popery*, if any ſtrong temptation did aſſault him; and this was induſtriouſly

ſtriouſly *propagated* by ſome againſt him; ſo that many were determined to keep back their Children, either from his Claſs, or from the Colledge for good and all. The Doctor found that the Colledge was at a diſadvantage by ſuch Reports, as were founded on ſlight *Surmiſes*, and therefore he was at the pains to undeceive ſome Citizens and others, that Mr. *Burnet* was no *Papiſt*; and this he had good reaſon to do, becauſe Mr. *Burnet*, as ſoon as he entered Regent in the Colledge of *Edinburgh*, offered chearfully to ſign the *Teſt*, and Renounce all *Popery* and *Phanaticiſm*. And therefore the Doctor (having nothing in his view, but the publick advantage of the Houſe, and that there might be an even ballance betwixt the four Profeſſours of *Philoſophy*; and that none of them might make a Monopoly, either of the Scholars that came to be taught, or of the Profits got by them) took all poſſible care to make Mr. *Burnet* as uſeful as he could, tho' he was thruſt into that Colledge againſt all the endeavours the Doctor could uſe to keep him out of it. If he had done otherways, and ſuffered ſuch reports to flie abroad, the Country would have concluded all the Maſters in the Houſe were *Popiſhly* affected, and ſo withdrawn their Children from the Seminary. The fear that many would abſent themſelves from the Colledge on this occaſion, touched the Doctor to the quick, and made him ſtruggle with all poſſible Induſtry to keep up the Reputation of that Houſe, eſpecially ſince the Government of it was committed to him, and that it had flouriſhed for many years before he entered under the Inſpection of his Learned Predeceſſours. And leſt ſome other Profeſſours might take advantage of the misfortune Mr. *Burnet* lay under, he procured that an Act of the Faculty ſhould paſs, that the Scholars who had been in the preceeding year taught their *Greek* in Mr. *Lidderdale*'s Claſs, ſhould be admitted to no other Claſs, for that year, but Mr. *Burnet*'s, who was orderly brought into his place. This was the current uninterrupted Practice of the Houſe, and of all other *Philoſophy* Colledges in the Nation: Here was no Arbitrary ſtretch, nor no Statute of the Houſe violated, and no Member of the Faculty was forced to Vote otherwiſe than they pleaſed. This account of the Act that paſſed in the Faculty, in favours of Mr. *Burnet*, is in it ſelf Reaſonable, Juſt, and True; how then can the Inquiſitors pretend there was another Deſign,

ſign, than what is alledged by the Doctor? They'll tell you there was another Deſign; *the Doctor favoured Papiſts*, Mr. *Burnet* was a *Papiſt*, *and that was the Reaſon why the Doctor wiſhed many Scholars to be taught by Mr.* Burnet. It is natural for ſuch as never deſigned well in their life, and never with regard to the publick advantage, to ſuſpect the moſt Laudable and Innocent Actions, to proceed from the worſt Principles and Deſigns: Did Mr. *Burnet* truly teach any *Popery*? Or did the Doctor recommend to him to teach *Popery*? Did any of his Scholars ever hear him teach any thing that looked like *Popery*? No, that cannot be alledged; but it was fit for the *Presbyterians* to ſay ſo, and tho' they could bring no proof for what they ſay, yet they impudently inſiſt on it. If they had not loſt all ſence of common Modeſty, they might have learned more Diſcretion.

But let us examine more narrowly the Reaſonings of this part of their *Report*. They tell us, in the firſt place, that the Doctor made an Act of the *Faculty:* This is an Impertinence; for tho' he preſided in the *Faculty* when it met, he could by himſelf make no Act. The Reaſons, perhaps, he alledged for the Act, might determine his Brethren to Vote, as *he* did in that juncture.

They tell us next, that the Doctor confeſſes that Mr. *Burnet* lay under the ſuſpicion of being *Popiſh*. It is true, that in the ſecond Article of the *Libel* formed againſt the Doctor, the *Presbyterians* ſay, that Mr. *Burnet* lay under the ſuſpicion of being *Popiſh*. Thoſe words of their own *Libel*, the Doctor repeats in his Anſwer to the *ſecond Article*; and this Repetion of their *own* words, they make to be the Doctors *Confeſſion*. This muſt needs proceed from, either unpardonable Malice, or Stupidity. For in what ſence can it be ſaid, that the Doctor confeſſed that Mr. *Burnet* was ſuſpected of *Popery*? Was it any fault of his, that Mr. *Burnet* was ſuſpected, or can Mr. *Burnet* himſelf be blamed that he was ſuſpected? The leaſt miſtake may occaſion one to be ſuſpected, and yet he may be very innocent; notwithſtanding of all the Suſpicions that may be to the contrary: This is a malicious and fooliſh way of Reaſoning; for the moſt publick Spirited, and moſt innocent Men may be Suſpected and *Libelled* too by Malice and Envy, and yet continue in their Integrity. Let me expoſe this way of Reaſoning a little more familiarly. A very Eminent

Member

Member of the pretended *General Aſſembly*, is ſuſpected to have Inriched himſelf with a part of the Money given by the *Sectarian Army* to the *Presbyterians*, when the King was delivered up at *New-Caſtle* : Is the *General Aſſembly* to be blamed, becauſe they did not oblige this Man to vindicate himſelf from this Suſpicion, before he ſat in the *Aſſembly* ; or was that Member himſelf to be blamed, becauſe he was ſuſpected of it, unleſs there can be ſome evident proof brought, that he did actually receive a conſiderable Sum of Money from the *Sectarian Army*, upon the former conſideration: I believe neither that Member, nor the *General Aſſembly*, will allow of this way of Reaſoning, when it is applied to their own Caſe. I'll make it more clear yet, by one or two Inſtances. Another great *Reformer* in *Fife*, is ſuſpected of being acceſſary to the Murder of Dr. *Sharp*, *Lord Arch-Biſhop* of St. *Andrews*, and it may be this Suſpicion is founded upon better Reaſons than the other, of Mr. *Burnet*'s being a *Papiſt* ; do they therefore think it reaſonable to treat him as if he were a Murtherer : There is no doubt they will be more merciful, if they remember his Service to their Cauſe. There is one *Urqhart* who is ſuſpected to have ſpoken Contemptuouſly of the *Lords Prayer*, and our *Bleſſed Saviour*, for having Compoſed it, and of doing this in the moſt blaſpemous Expreſſions; do they therefore think he ſhould be ſton'd to Death, upon the account of this Suſpition? For my part I do not think Suſpition a juſt Reaſon againſt any Man. Our Saviour himſelf was ſaid to be a Wine-bibber, a Friend to *Publicanes* and *Sinners* ; and all the Innocence of Heaven, and Luſtre of his Divinity, could not keep him from being Cenſured by the *Phariſees* ; ſo I hope we need no more inſiſt upon this: When the Doctor is turned out, and when they conſider ſeriouſly, they may perhaps acknowledge they ought to have Reaſoned better.

Kinkell.

A Presbyterian Miniſter.

But we are told, the Favour done to Mr. *Burnet*, *was under pretence of making a Gap in the Colledge* ; ſo it is inſinuated, that, what-ever the Doctor pretended, the true deſign was to advance *Popery* ; at this rate it was not poſſible to do, or ſay any thing, no, nor to look to any quarter of the Colledge, but what might be ſuſpected of having ſome *Popiſh Plot* in it. But was the Doctor obſerved to keep Company with Mr. *Burnet* more familiarly than he did with

with other Maſters; no, this is not, nor cannot be alledged; for to tell the plain Truth, he never Treated any Man in his Life ſo roughly, as he did Mr. *Burnet* ſometimes, for which he blamed himſelf afterwards; then in the Name of Common Senſe and Modeſty, tell me, where lay the *Popiſh Plot*: If the Doctor had not obviated the Lying Reports that went abroad, of Mr. *Burnet's* being a *Papiſt*, one of the four Claſſes had been wanting in the Colledge; and if this had truly fallen out by his Lazineſs; had it not been a great diſadvantage both to the Town and Colledge, and to the Doctor's own Reputation? Would it not been ſaid, that the Colledge Flouriſhed formerly, but now, ſince it had a Governour that underſtood not the Intereſt of it, it decayed in its Number, Order, and Splendor? This would have been the juſt Conſequence, if Mr. *Burnet* had not been Vindicated from the Suſpition of being a *Papiſt*; And they that now manage the Argument againſt the Doctor, would have been the firſt and loudeſt Accuſers of his Conduct; but it ſeems, that they thought it no prejudice to the Colledge to want one intire Claſs: It's true, the Doctor might have ſuffered Mr. *Burnet* to ſink or ſwim, without his Aſſiſtance; and perhaps he would have done ſo, if there had been nothing in it, but Maſter *Burnet's* private Intereſt; but when the Reputation of the Colledge was in hazard, any Man of Common Senſe would excuſe the Doctor, to interpoſe in that Affair with all Vigour and Application; It may be, they have no Notion of the Principal's Office; but, that he muſt be ſome Grave un-active Thing, that muſt be thought Wiſe, becauſe he cannot ſpeak, and a Prudent Governour, becauſe he dares not meddle with their Diſorders: But we are told,

That the Act runs thus; *That the Doctor procured the Act, in favour of Mr.* Burnet, *for ſeveral Reaſons known to himſelf*; The Doctor does not deny, but that when the Act of the *Faculty* was made, ſome ſuch Expreſſion might have drop'd from him, that ſuch an Act was neceſſary for ſeveral Reaſons, not fit to be inſiſted on particularly in that Conference; And when the Reader conſiders the Reaſons that are already given, he will find there was juſt Cauſe for that year to make ſuch an Act; tho' no Reaſon at all can be given for compelling the Maſters to give ſuch a particular

account of their Adminiſtrations in ſo trifling an Occurrence.

But they inſiſt on another Argument, to prove that the Doctors Concern in this, had in it ſome one *Popiſh* Deſign or other; becauſe the Doctor does not alledge, that he uſed means to cauſe Maſter *Burnet* * purge himſelf of the ſaid ſuſpition of being *Popiſh*.

* *This word in the Phanatick Language ſignifies the Vindication of one from Calumny and Slander.*

Here is Modeſty with a Witneſs; how could the Doctor Alledge in his own Defence, what he enjoined Mr. *Burnet* to do in Order to his Vindication: unleſs the Inquiſitors had given the Doctor a particular occaſion to tell, whether he did oblige Mr. *Burnet* to Vindicate himſelf or not; did ever any of them that were Members of that Committee ask that particular queſtion, whether he ordered Mr. *Burnet* to take all juſt and Reaſonable Methods, to Vindicate himſelf from the Suſpicion of being *Popiſh*? Or did ever the Doctor refuſe to give a plain Anſwer to all the Queſtions, that were asked? But the Inquiſitors would have the Doctor (ſuch is their Ingenuity and Candor) Anſwer all poſſible Queſtions, as well as thoſe that were propoſed; why did not they ask the Queſtion in particular? If they had, the Doctor would have Anſwered, that Sir *Thomas Kennedy* then Lord Provoſt of *Edinburgh*; and he himſelf too, did enjoin Mr. *Burnet* to receive the Sacrament of the *Lords Supper*, with the very firſt occaſion, in the *Gray-Frier Church*, from Dr. *Robertſon*, that the People might ſee, that the rumours of his being *Popiſh*, were groundleſs and fictitious; and accordingly Mr. *Burnet* did ſo, and ingaged all his Friends through the City, to vindicate him every where, from the Calumnious Suſpitions vented againſt him. Now if the Inquiſitors had asked particular Queſtions, they would have met with particular Anſwers; but they muſt blame the Doctor for not Anſwering the Queſtions they might have ſtarted, as well as thoſe that were asked; and if they are not as yet ſatisfied by this account of things, they may ſatisfie themſelves by ſome hundreds of Witneſſes in *Edinburgh*: But there needs no ſuch Appeals be made to the Citizens of *Edinburgh*, ſince the Teſtimony of Sir *Thomas Kennedy* alone (a Perſon of ſo much Honour and Integrity) is inſtead of a Thouſand Evidences. And I think we have enough of this Impertinence.

Report

Report.

And further, *That he did take down the Pictures of the Proteſtant Reformers out of the* Bibliotheque, *at a time when the Earl of* Perth, *the late Lord Chancellour, came to viſit the Colledge, without any other Pretence or Excuſe, but that the then Provoſt of* Edinburgh *did adviſe him thereto.*

Review.

This is the Argument by which they ſeem to triumph over the Doctor, and which they managed with all Art and Induſtry. Nothing pleaſed the Goſſiping Siſters ſo much as this Story, for they hugged and embraced each other at the hearing of it: Some ſaid the Doctor did take away the Pictures out of the Colledge: *No, Siſter*, ſaid another, *he ſent them away down to the Abbey of* Hollyrood-Houſe, *and there they were burned by the Papiſts.* And this being the laſt and moſt odious Story, prevailed; and if any body offer to contradict it, they were ready to fly in his Face, as an Enemy to the Good old Cauſe: But before I come to tell of the matter of Fact in particular, let us view the *Report* in Truth and Ingenuity. Therefore let me ask one Queſtion, Did ever the Earl of *Perth*, Lord High Chancellour, come to the Colledge of *Edinburgh* in Perſon, to viſit the ſaid Colledge, all the time that the Doctor had the Government of that Houſe? This muſt be anſwered negatively, becauſe the Chancellour never came to the Colledge; for the Viſitation ſat in the upper Rooms of the Parliament Houſe, not in the Colledge. And it is not eaſie to gueſs how they could be ſo impertinent, as to name the Lord Chancellour on this occaſion.

You have ſeen the Doctor's anſwer to this Article of the *Libel* before; but then he thought that he needed not make it more publick nor more particular; but ſince they muſt have all come to light, the matter of Fact is this: When the *Committee* came to that *Article* of the *Libel* againſt the Doctor, that he had removed the Pictures of the *Reformers* out of the *Bibliotheck*, and asked him what he had to ſay to it: He told them that there was a Gentleman concerned, whoſe Name and Perſon he honoured, and he behoved to name him, if he was obliged to give a particular anſwer to that part of the *Libel*; and tho there was nothing done, but what de-

ſerved Applauſe and Commendation; yet it was not very good Manners to toſs the name of any worthy Perſon before Courts and Judicatures needleſly: Therefore he deſired that one of their Number might be Commiſſioned to hear his Anſwer in private; and if that Perſon was ſatisfied with the Anſwer, they might truſt him ſo far, as to make no further inquiry into this matter; but if he was not ſatisfied, then the Doctor was ready to make the Anſwer as publick and as plain as they required. The *Committee* yielded to this overture, and asked the Doctor whom he would communicate his Anſwer to, he ſaid he would give it gladly to Sir *John Dalrumple*, then Lord Advocate; and he named him, becauſe he knew him to be a Perſon of Senſe and good Manners. Sir *John* asked the Doctor whether he would not communicate the Anſwer to Sir *John Hall*, then *Preſes* of the *Committee*. The Doctor anſwered that he was content to do ſo; he thought in diſcretion he could not refuſe him, ſince he was once named: Then Sir *John Hall* withdrew from the Table, and went to a Window in the upper Hall of the Colledge, to hear what account the Doctor would make of it in private. Then the Doctor told Sir *John* thus, That he could not give a particular Anſwer to the *Libel*, without making mention of Sir *Thomas Kennedy*'s name; this he thought would have been great rudeneſs, where there were ſo many Spectators; but the true and plain account of the matter was this. That Sir *Thomas Kennedy*, then *Lord Provoſt* of *Edinburgh*, did expect that the Viſitation, which was appointed by King *James*, in the Year ſhould ſit in the Colledge Library, and he feared that ſome of them who were in the Retinue of Perſons of Quality might take occaſion, from the ſight of the Pictures of the firſt *Reformers*, to begin ſome one Diſcourſe, neither ſo pleaſing to the Proteſtants, nor yet ſo fit to be heard in that Houſe. And therefore that no ſuch occaſion might be given to them, and that all ſuch Debates might be waved at that time, Sir *Thomas* ordered and adviſed the Pictures of the *Reformers*, which hung in the Library, might be removed, for ſome few days, out of their uſual place, and ſo ſoon as this occaſion was over, they might be hung up again where they were. Sir *John* receives this Anſwer from the *Doctor*, and returns again to the Table, and gave ſome general Anſwer, with which all of them ſeemed to be ſatisfied at that time.

time, for ought I know. Now let me examine their Diſcretion and Sincerity in this particular; either Sir *John* was ſatisfied with the Anſwer that he got in private, or not; if he was ſatisfied himſelf (the thing being revealed to him under Secreſie and Confidence) how came he to make it publick, for the *Committee* having allowed the *Doctor* one of their Number to hear his Anſwer in private, did plainly yield, that if the Anſwer ſatisfied that particular Truſtee, they were no more to inſiſt upon it; if he was not ſatisfied why did he not plainly declare his diſſatisfaction when he returned to the Table; then the *Doctor* would have given the full and plain Anſwer himſelf, without any Diſguiſe or Reſerve: Sir *John Hall* being *Provoſt* of *Edinburgh*, ſhould have defended the Authority of his Predeceſſour; and he knows very well that he himſelf did frequently and impertinently interpoſe his Authority about the Colledge, in things that had no ſuch tendency, either as to its Preſervation, or Honour, as what Sir *Thomas Kennedy*, in that Interval, did intend. But it ſeems the *Committee* thought fit to examine Sir *John Hall* upon Oath, what it was that the Doctor told him in private: This was not fair, for they might oblige the Doctor himſelf to tell all that he had to ſay upon this Head: For if they obliged him to make a publick Anſwer, it was as good he ſhould do it by himſelf, as by another. But the moſt pleaſant part of the Story is this, That Sir *John* depoſes upon Oath, that the Doctor told him in private, that it was by Sir *Thomas* his Advice. But did the Doctor intend to exclude his Order, when he alledged his Advice in his own Defence; or does the Learned *Committee* think, that the ſerious and prudent Advice of a Perſon inveſted with Authority, hath not the uſual force of an Act of *Juriſdiction*. But they condemn the Doctor, becauſe he did it by Advice; but did not the Doctor, before the *Commiſſion* it ſelf, alledge Sir *Thomas* his Order, as well as his Advice? And might not his juſt Defence be heard at the Higher Court, as well as the Lower? And if he was not ſo full and accurate in his Defences to Sir *John* in private, why might he not be allowed to give one more full in publick? When the E. of *Crawford* examined him about this particular, whether he confeſſed that he removed the Pictures of the *Reformers* by Sir *Thomas Kennedy*'s Advice? The Doctor anſwered, *That what he did in that Affair,*

Affair, was by his Advice and Order too. The Earl gravely ſhook his Head, and told, that Sir *John Hall* was upon Oath, and that Sir *John* did not make mention of any Order. Truly one would have thought this was nothing to the purpoſe; for if what the Doctor ſaid was true in it ſelf, it was as fit to be alledged in his Defences before the *Commiſſion*, as before the *Committee*, or Sir *John*. Therefore the Doctor pleaded that Sir *Thomas Kennedy* might be examined upon this particular; but that was denied, for it was no part of their buſineſs to find the Doctor in the right. Sir *John Hall* declared, that the Doctor ſaid, he had removed the Pictures by Sir *Thomas Kennedy*'s Advice, ſo it was fit for them to conclude, he had no Order for what he did. Now if ſuch Non-ſence paſs in the Eye of the Nation, what muſt the Miniſters expect in ſome corners of the Country, where Ruling Elders, *Shoomakers* and *Weavers*, are their ordinary Judges.

Tho' the Doctor did this by order, yet he needed no order for it, it being in his power to remove and ſet up Pictures, or any other Furniture as he pleaſed.

But why all this mighty noiſe about this trifle? Is it a Sin to remove Pictures for two days, from one corner of a Room to another: They'll tell you, I believe, it was no Sin in it ſelf; but it was done with a bad Deſign. But Sir *Thomas Kennedy*, and the Doctor, will ſay it was done with a good deſign, where then are the Evidences that there was a bad deſign in it? It's true, there is no Evidence; but ſince it is capable of a miſconſtruction, it is as impoſſible for them to take it by the right handle; as to bring any ſolid proof, there was any bad deſign in it, from the firſt to laſt. But ſince I have ſaid, that Sir *Thomas* ordered what was done in this Affair, let me ſubjoyn his own Declaration upon the whole matter.

BEing informed that the Reverend Dr. Alexander Monro, *Principal of the Colledge of* Edinburgh, *is charged with cauſing take down ſome Pictures of* Luther, Calvin, Buchanan, *and others of our firſt Reformers from Popery, which hung in the* Bibliotheck *there: And his ſo doing is repreſented as an Argument of his diſaffection to the Reformers, I find my ſelf obliged in Duty and Honour to declare, that what he did in that particular, was done at my deſire and appointment, I be-being Provoſt of* Edinburgh *at that time; which was intended and done by me upon no other motive, and for no other end,*

end, but that there being a Viſitation of the Colledge immediately to enſue, where I had reaſon to ſuſpect ſeveral Romiſh Prieſts *and* Jeſuits *might be preſent, I thought a prudent Caution was to be uſed, for ſaving theſe Pictures of our worthy Reformers from being abuſed, or ridiculed: This made me think it convenient, that for ſome few days theſe ſhould be removed, as accordingly they were; and how ſoon this occaſion was over, they were immediately hung up in their former places again. At the ſame time I took care to have kept out of the view of ſuch Prieſts, whatſoever might prove tempting or inviting about the Colledge, to kindle their endeavours for getting it a Seat or Seminary for them or their Religion, and I gave the neceſſary orders accordingly, which is well known to ſeveral of the Maſters of the Colledge. I am ſorry to be obliged to give this Declaration, but that I find it neceſſary, both for mine own, and the Reverend Principal (whoſe firmneſs in, and publick Sermons for, as well as his Abilities to aſſert and defend our Holy Religion, are ſo notour in this City) his Vindication, when what was ſo well and honeſtly meant for the Honour of our Religion, and to ſave the Worthy and Eminent Reformers thereof from being Expoſed or Ridiculed, ſhould be ſo groſly miſtaken, and groundleſly, not to ſay maliciouſly, inverted and miſrepreſented as a Crime. Given at* Edinburgh *the 7th. day of* Octob. 1690, *Before theſe Witneſſes,* William Reid, *my Servitour, and* Hector Monro, *Writer in* Edinburgh. Sic Subſcribitur

W. Reid, and H. Monro, } *Witneſſes.* Tho. Kennedy.

Report.

And that on the twenty third of Auguſt *laſt, he Baptized a Child in the Pariſh of the* Weſt-Kirk, *without acquainting the Miniſter of the Pariſh therewith, or Licenſe from him, which is contrary to the Rules of the Eſtabliſhed Church Government.*

Review.

It is true that the Doctor did Baptize Mr. *James Scot's* Child, without acquainting of Mr. *David Williamſon* therewith,

with, who at that time had no Title to be Miniſter of the *Weſt-Kirk*. For Mr. *Patrick Hepburn* was then Miniſter, and of the Epiſcopal Perſuaſion, and no Sentence againſt him; and if his Infirmities did confine him to his Houſe, it was ſo much the greater Charity to officiate in his Pariſh, eſpecially when the Parent of the Child (unleſs I miſtake him) is determined never to have any of his Children Baptized by Mr. *Williamſon*. But I believe the Doctor is ſo far from being a Penitent in this inſtance, that if it were to be done again, he could venture upon it without any fear or remorſe, and then there was no reſtraint upon him; and I believe many of the Nobility and Gentry that ſat upon the Commiſſion, will think this as impertinent an Accuſation, as that which follows next to be examined.

Report.

As alſo, that the Doctor acknowledges he had no publick Dictates one whole year, but Catechizing.

Review.

I muſt give the Hiſtory of this particular in the plaineſt manner: For I think the Records of all Nations, and Hiſtories will not parallel this Accuſation (all things being duly conſidered) The ſeveral *Committees* had Order from the *General Commiſſion*, to look carefully into the Dictates that were taught the Scholars in all Schooles and Univerſities: Purſuant to this Order, The *Committee*, appointed to viſit the Colledge of *Edinburgh*, ordered Dr. *Monro*, upon the *25th.* of *Auguſt*, within two or three days after, to give up to the Clerk of the *Committee* a Copy of his Dictates. The Doctor told them what the *Themes* were, upon which he had his publick *Prælections*, viz. *De Deitate Chriſti, De ejuſdem Sacrificio, De adventu Meſſiæ, De natura, ortu & progreſſu Religionis Chriſtianæ*, &c. And ſo they needed not be Inquiſitive after them, for they were not likely to find in them thoſe Opinions, that they were moſt zealous againſt. But withal he added, that he himſelf wrote a very ill hand, that the Papers that lay by him were in many places blotted and interlined. But he promiſed where ever he could find a Copy among the Students, he would deliver it up to their view. For the Copy they wrote was more juſt than any he had in his keeping;

keeping ; for in the very time of the *Publick Prælection*, he did Add, Change, and Alter as he ſaw convenient. This did not ſatisfie, but one of their number pleaded, that he ſhould give up his Dictates immediately, and that the Apology he made, was a Shift and downright contempt of the *Committee* : I think it was *Hume* of *Polwart* that reaſoned thus, with ſome degrees of warmth againſt the Doctor : The Doctor was content to undeceive them as far as was poſſible, and therefore he deſired they might name ſome of their own number to examine his Dictates, and that he would wait upon them, and read the Dictates to them himſelf, ſince he preſumed none elſe could read them ſo well. It ſeems they found this overture reaſonable ; for after that offer made by the Doctor, he heard not one word more of the Dictates, they never inquired after them. However, the Doctor procured a legible Copy of his Dictates, *De Sacrificio Chriſti*, from one of the Students, and gave it to the Clerks, that they might give it to whom they pleaſed. It fell out, that when they were ſpeaking very hotly about the Doctor's Dictates, that he told them himſelf, that for one year he had changed his publick Dictates into *Chatechetic Conferences*. The reaſon was this, That he perceived that it was not poſſible to order any publick Leſſon, equal to the Capacity and Advantage of all the Students ; for ſome of them being but ſo very young, that they were but Learning their *Latine* and *Greek* ; Others of them being advanced ſo near the Degree of *Maſters of Art*, moſt part of the Youth, within the Colledge, could not be thought capable to underſtand *Theological* Controverſies, which were the ordinary *Theams* of ſuch *Publick Prælections*. Therefore the *Doctor* adviſed with ſome of the Maſters, what way the publick Lecture, upon the *Wedneſdays*, might be made Univerſally uſeful to all the Students within the Colledge. And the reſult was, that he told the Students he would not put them that Year to the toil of writing any, but ordered them to convene frequently on the *Wedneſdays*, and he would explain to them the *Apoſtolick Creed*, one Article after another, *viva voce*, this he did for that year : The Students were better ſatisfied, much more edified, and leſs wearied, than when they were obliged to Write; for now they came to the School freely of their own accord, without conſtraint ; whereas formerly they nei-

ther writ what was Dictated, nor were all the Masters able to drive them to the publick Hall, when they had strained their Authority to the greatest height. And perhaps some of them who were most concerned then to magnifie every shaddow of an Objection against the *Doctor*, have found by their proper experience, that the publick *Dictates* are no more regarded than their *Character*: This then was the *Doctor*'s fault that he changed a publick Lesson, that served no end, but that of Form and useless Solemnity, into a profitable, useful, and serious Exercise. By his imployment, he was obliged to teach the Youth the first Principles of *Christian Religion*; what more proper method could he devise, than go through the Articles of the *Apostolick Creed*, and explain them, partly from Scripture, partly from the assistance of Natural Reason, partly from the Universal Tradition of the Church, and partly from such Concessions of *Pagan* Authors, as might either illustrate or confirm what was believed among the Christians: This was the method he took: But was the *Doctor* obliged, by any Statute in the House, never to vary the former Custom of *Prælections*? No, that is neither pretended nor alledged; wherein then was he to be blamed, that he taught his own Scholars in the manner he judged most proper for their Edification? perhaps, when *Elias* comes he'll tell us where the fault lay, and not till then shall we ever know. Let me ask one question, and so I'll leave this Argument: Did all the *Doctor*'s Predecessours so Superstitiously observe this way of Dictating, without change or alteration of the Method? No, for the truly Learned and Pious Dr. *Lighton*, Bishop of *Dumblain*, when he was Principal of the Colledge of *Edinburgh*, did never oblige them to write one word from his Mouth: But instead of those Dictates, recommended to them, *viva voce*, the most excellent truths of the *Christian Religion*, in the most unimitable strains of Piety and Eloquence. And Mr. *Adamson* his Predecessour did Catechise, as you may see by the Printed Copy of his Catechism; nor is there any restraint upon the Principal of the Colledge, either from Statute or Custom, why he may not change his Method, as oft as he sees convenient: Yet to make a mighty muster of Arguments against the *Doctor*, his *Catechetick Conference*, must be made a part of his Crime: I think one Mr. *Law* had the honour of making this discovery, but I am not very sure of it.

Report.

Report.

And that it appears by the publick Regiſters of the Magiſtrand Laureation, *that whereas, in the Year* 1663, *till the Year* 1687, *the Magiſtrands were always ſworn to continue in the Verity and Purity of the Goſpel, or in the Chriſtian Religion reformed, according to the Purity of the Goſpel; yet in the Year* 1687 *and* 1688, *when Dr.* Monro *was Principal, he takes the* Magiſtrands *obliged only to perſevere in the Blank Chriſtian Religion, and this Blank is found three ſeveral times in the Book,* viz. *At two publick* Laureations, *and a private one, and the Doctor having laid the blame on the* Bibliothecarius *his negligence, and craving the* Bibliothecarius *might be examined thereupon. He being accordingly Sworn and examined Depones, that what he wrote in the* Magiſtrand *Book, was either by direction of the Primar, or of one of the Regents, and in preſence of the Faculty, or of a* Quorum *of them, and that what he did write in the ſaid Book, was always read over in preſence of the Maſters and Scholars. And particularly the Alteration of the Promiſe made at the Graduation, in the Year* 1687. *As alſo the Committee conſidering that at the two laſt* Laureations, *in the Year,* 1689, *and* 1690, *neither Oath nor Promiſe was required at the Graduation*:

It is therefore the Opinion of the *Committee*, that Dr. *Alexander Monro*, Principal of the Colledge of *Edinburgh*, be deprived of his Office, as Primar there; and that the ſaid Office be declared vacant.

There is a Letter written by the ſaid Doctor, and directed to the late Arch-Biſhop of St. Andrews, *dated the* 5th. *of* January, 1689, *owned and acknowledged by the Doctor to be his hand Writ, the conſideration whereof is Referred to the Commiſſion.*

Review.

Here is at laſt ſome dangerous Plot diſcovered: To make the Account of it as ſhort and eaſie as is poſſible, let me firſt explain ſome words that are peculiar to our Country. By the *Magiſtrands* is underſtood that particular Number and Society of Students, that are ready to Commence *Maſters of Art*; by the *Laureation* is underſtood the Publick Solemnity

of conferring this Degree; The particular Anſwer to this objection, is given before; but I will unfold the whole Matter, by propoſing ſome Queries relating to it: The firſt, is, did the *Doctor* Adminiſter the Current Oath, that was ordinarily Sworn by Maſters of Art, all the time he was in the Colledge, until there was a Proclamation, *Feb.* 1687. by King *James*, *forbidding all Diſcriminative Oaths*?

Yes he did. But how can that be made evident? yes it may be made evident by the following *Tranſcripts* of the publick Regiſters, that all who Commenced Maſters of Arts ſince the *Doctor* entred, were made to Swear the Current Oath of the Houſe, until the Proclamation of Indulgence did forbid all ſuch Diſcriminative Oaths; and therefore the * Reader will be at the pains to read as follows, *Anno* 1686. *De diſciplina Magiſtri* Herberti Kennedy *ſollinne formulæ ſponſionis & Juramenti Accademici* Edinburgeni *præſcripti nos quorum ſubſequuntur nomina cordicitus ſubſignamus.*

* *Publick Regiſters.*

So you ſee, that all that Received the Degree that year, did Sign the Oath, 3 *Junii* 1686. *eidem* S. S. *Juramento præſcripto ſubſcripſerunt* Gulielmus Baird, & Joannes Monro.

Another was Graduate, 9*th* of *July* 1686. Another, *July* 20, 1686. Another, *July* 26, 1686. Another, upon the 24 *Auguſt*, 1686. Another, upon the 31 *Auguſt* 86. Another, upon the 22*d* of *Sept.* 86. Another, upon the 22*d* of *October*, 86. Another, upon the 23*d* of *December*, 86. And all of them did Swear, and Sign the ſame Oath that was formerly Sworn.

Then it is Alledged in the *Doctor*'s Defence, that the current Oath of the Houſe was Adminiſtred, until all ſuch Oaths were Prohibited by the Proclamation, *Feb.* 1687? Yes that is Alledged, and no change obſerved, until the 4*th* of *April* 87.

But did other Maſters of other Univerſities, particularly in the Univerſities of St. *Andrews* and *Glaſcow*, forbear the Impoſing of all ſuch Diſcriminative Oaths after the Proclamation, *Feb.* 87. as well as the *Doctor*? Yes, that they did: Were they ever Challenged for this, by any *Committee* ſent to Examine their Behaviour? No, not at all, not one of them was Challenged for it: What is it then that the *Doctor* is Blamed for? He is Blamed for this, that in ſtead of the former

mer Oath which he would (but durſt not) Impoſe, he required a General Promiſe of perſevering in the Chriſtian Religion: But is not the word, *Reformed Religion*, never to be met with in that Publick Promiſe, required of the Students, inſtead of the former Oath? Yes, I told you before, that the firſt Alteration that is obſervable, is, upon the 4*th* of *April* 87. and then the Promiſe was, to perſevere in the *Chriſtian Religion*: But this being thought too General and Indefinite; in the Month of *June* thereafter in the ſame Year, as may be ſeen in the Publick Regiſters; the words run, *pollicemur in puriore Religione Chriſtiana perſeverantium*: Did the *Doctor* at any time thereafter, in Private or in Publick, with or without the knowledge of the Maſters, Order the *Bibliothecarius* to leave out the word *Puriore*? No, that he never did; Have we no other Evidence for that, than the *Doctors* bare Aſſertion? Yes, as you may ſee by the *Bibliothecarius* his Declaration, ſubjoined to this Dialogue, upon the word of a Chriſtian, that he was never Enjoined, either by the *Doctor* or any of the Regents, to leave out the word (*puriore*) or (*Reformata*) But did not the *Bibliothecarius* leave a Blank, as the Inquiſitors alledge? The *Bibliothecarius* will anſwer that Queſtion in the Declaration himſelf: But are there no other Inſtances preceeding the *Doctor*'s time, even when there was no Publick Proclamations, forbidding Diſcriminative Oaths; in which, the Maſters of *Edinburgh* took the Liberty to change the Publick *Formula* of the Oath? Yes, ſeveral Inſtances may be given of ſuch Changes, if any Man will be at the pains to peruſe the Regiſters; I'le name but one, it is in the Year 1662, and the Students, when they Commenced Maſters of Art, had an Oath Adminiſtred to them; in which, there is not the leaſt mention of any thing Relating to Religion; and therefore the Inquiſitors date the Cuſtome of Swearing this Oath, from the year 1663; for they evidently ſaw, if they had gone further back, they would have met with a *Formula*, in the year 1662, much more Looſe, General and Indefinite, than that for which the *Doctor* is challenged; and leſt he might have any ſuch Precedent from the Publick Regiſters in his own Defence; they that drew up the Report, fraudulently paſſed it over in ſilence; ſo they concluded, it ſeems, that no Religion was better, than the Chriſtian; For ſome of them that ſat Judges in that *Com-*

mittee

mittee, did Commence Maſter of Art that very Year, 1662, in the Colledge of *Edinburgh*; when the General Oath Impoſed, only obliged them to continue, *Fautores Academiæ Edinburgenæ*; and ſome Members of the *Committee*, ſcrupled not to ſay, that the *Formula* in the Year 1662, was better than the Promiſe required by the *Doctor* after the Proclamation: But what was it that the *Doctor* blamed the *Bibliothecarius* for? He might perhaps blame him, that he did leave out the word *Puriore*, at ſometimes, after it was Inſert into the *Formula*, ſince he himſelf Declares, he was never enjoined to do ſo; but the plain Truth in cold Blood is, that this was no Trick nor Deſign in the *Bibliothecarius*, but a moſt Innocent inadvertence: When this Affair was toſs'd before the *Committee*, they Diſcourſed of it, with that Warmth and Confuſion, that it was not poſſible to know, what they would have been at; Therefore the *Doctor* deſired, that the *Bibliothecarius* might be Interrogate upon Oath, whether he knew of any *Popiſh* or *Heretical* Deſign, intended or contrived by the Maſters, when they required this Publick Promiſe of the Students; inſtead of this, they enquire whether he wrote this *Formula* by any order from the Maſters, as if the Crime lay in the *Formula* it ſelf, and not in any bad Deſign about it: This was another Impertinence, for the *Bibliothecarius* was never Accuſed to have invented the *Formula* of himſelf, for that had been a piece of Forgery with a Witneſs; of which Mr. *Henderſon* the *Bibliothecarius* is not capable, being a Youth of ſuch Modeſty and Ingenuity; it may be, he might be blamed for leaving out a word, or for Writing careleſly.

From the Anſwers I have given to theſe ſeveral Queries; The Reader may ſee, what was the occaſion of this Change in the Publick *Formula*, after the Proclamation; and it is ſo much the more wonderful, that they blame the *Doctor* for obeying that Proclamation, that firſt warmed the *Phanaticks* into their preſent Strength and Confidence: But before I ſet down the *Bibliothecarius* his Declaration; let me Inform the Reader, that when the *Doctor* was ſiſted before the Commiſſion, ſeveral Queſtions were asked at him, and five or ſix times he was Removed, and the Report of the *Committee* was but once Read in his Hearing; It was not poſſible, for an Hour together to give an Anſwer, to all

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the particulars they had heaped together in their Report; The *Doctor* endeavoured to give a true Account of the *Formula* which was challenged; He desired, that Mr. *Gregory*, Professour of the Mathematicks, and Mr. *Cuninghame* Professour of Philosophy, who knew the Registers much better than he did, might be Examined, but this was denied: If Mr. *Gregory*, and Mr. *Cuninghame*, had been Examined, they would quickly have explained any thing that was dark or intricate about it; But the Earl of *Crawford* would not hear any Defence or Explication of that *Formula*; he alledged that it obliged them only to be Christians, and that the Papists were Christians; The *Doctor* answered that by the Protestant Religion, he never understood any thing, but unmixed Christianity, and that the Papists, *as such*, were no Christians, *i. e.* Popery is no Christianity, for tho' they were Baptized, and so Members of the Catholick Church, yet their Popery is no part of their Christianity, else the Protestants are obliged immediately to turn Papists, unless they renounce their Christianity. And therefore tho' we allow the Papists to be Christians, and some of them excellent Men too; yet the Errours which are mixt with their Christian Belief, and which obliged the Protestants to Separate from them, is no part of the Christian Religion; and if the Students did continue firm in the Christian Religion, I hope it had no tendency to make them Papists: But there is a Sect of Men amongst us, who value the nicest Punctilio's of the *Covenant*, more than they do the fundamentals of Christianity. It is time now to leave this, and to insert Mr. *Robert Henderson* the *Bibliothecarius* his Declaration.

A Declaration of Mr. *Robert Henderson*, *Bibliothecarius* and *Secretary* to the Colledge of *Edinburgh*, relating to the report of the Committee against Dr. *MONRO*.

At Edinburgh, *the* 18*th*, *of October*, 1690.

I *Mr.* Robert Henderson, Bibliothecarius *and* Secretary *to the Colledge of* Edinburgh, *hereby declare upon the word of a Christian; that whereas I have deponed before the Committee*

mittee appointed for the visiting of the said Universty, that what I wrote in the Magistrand Book was by Order of the Primar, or some of the Regents, yet notwithstanding of my said Deposition; I declare that the manner of Writing was entirely left to me, and that I never intended a Blank, and that I was never enjoyned by the Primar or Regents, to leave a Blank, but that the promise being drawn up into Three Articles, the Second Article being so much longer than the line, the following words were placed below towards the middle for Ornament, there being scarce half an Inch of distance betwixt hands: And hereby I further declare that I was never enjoyned to leave out the word Puriore *or* Reformata, *and that I never perceived any Design thereabout. And that the Classes of the two last Laureations, in the Years* 1689 *and* 90. *were ingaged by the same promises, to which the former Classes were obliged, In Testimony whereof I have Signed these Presents, before Mr.* Gregory *Professor of the Mathematicks, in the Universty of* Edinburgh, *and* John Smith, *Student therein, and Servitor to the said Mr.* Gregory; *Day and Date foresaid.* Sic Subscribitur.

This Declaration, contradicts the Report in three Material Instances.

Dr. Gregory, and J. Smith, } *Witnesses.* Rob. Henderson.

ARTI-

ARTICLES

Againſt

Doctor *STRACHAN*,

Profeſſor of

DIVINITY.

I. *That in the New Kirk of* Edinburgh, *in a Publick Sermon before the Dioceſian Synod, he Preached Reconciliation with the Church of* Rome, *adducing the Inſtance of the two Brethren, called* Reynolds; *who in Diſpute, the one being a* Proteſtant *was turned* Papiſt, *and the other being* Papiſt *turned* Proteſtant; *and yet,* ſaid he, *they were both good Men; and for any thing I know, they both went to Heaven. What need then is there of all this din betwixt* Proteſtant *and* Papiſt? *He alſo holds Conſubſtantiation, ſaying, the Church of* Rome *holds Tranſubſtantiation, but I hold Conſubſtantiation.*

II. *That he is commonly* * *Repute to be an* Arminian, *and he Preached and Maintained* Arminian *and* Pelagian *Principles and Tenets in the Trone-Church, and was oppoſed herein by Mr.* Trotter *his Collegue; And particularly had one Expreſſion, That without ſpecial Grace Renewing the Mind and Heart, a Man might Believe and Repent; and that having Believed, he might ſtill continue, or not, as to the Exerciſe of Grace and Believing; or words to this purpoſe.*

* i.e. Reputed.

III. *That he has innovate the Worſhip of God, in ſetting up the* Engliſh Service, *which was never allowed nor in uſe in this Church; and ſuppoſe it were tolerated, yet no Toleration allows any to enjoy Legal Benefices and Charge in the Church or Univerſities, who in Doctrine and Worſhip does not agree with the Church in her preſent Eſtabliſhment.*

IV. *His negligence of his Duty, in teaching Leſſons to the Students, is evident in that, for the firſt two years his Prelections went no further then his Harangue.*

V. *That ſince the Eſtabliſhment of the Government, he hath Baptized Children without any Teſtimony from the Miniſter, to whoſe Congregation they belonged: And alſo has without Proclamation, in a Clandeſtine way, Married ſeveral Perſons; as for Inſtance, Mr.* Alexander Chaplain's *Daughter, to Mr.* John King, *Apothecary, taking a Guiny for his pains, which ſhould have been given to the Poor of* Edinburgh.

VI. *His diſſatisfaction with the Government, both in Church and State, is evident hereto, both by the Verbal Expreſſions, in Cenſuring and Condemning both theſe grounds whereupon he then left the Miniſtry, are ſufficient for turning him out of his preſent Station.*

VII. *That the ſaid Doctor does ordinarily neglect the Worſhip of God in his Family.*

An

AN

ANSWER

TO THE

ARTICLES

Given in

Againſt Doctor *STRACHAN*, Profeſſor of Divinity, in the Colledge of *Edinburgh*.

TO theſe Articles or *Libel* I am not in Law obliged to give any particular Anſwer, unleſs it were owned and ſubſcribed by my Accuſer, and Witneſs adduced for the probation of the Particulars *Lybelled*; for ſince the Accuſer is ſo Conſcious to himſelf of his groſs Prevarications and notorious Falſhoods alledged in his *Libel*, that he dare not ſubſcribe the ſame; yet ſince I know my intire Innocence, as to many of the particulars *Libelled* againſt me; (for ſome of them I do not acknowledge to be Faults) I ſhall not decline to give a particular Anſwer to each of them, being glad that the *Lybeller* has not had the Confidence to charge me with any Immorality in my Life and

Converſation, reſerving therefore all other Defences competent in Law.

1. To the firſt I Anſwer, That in a Sermon before the moſt Reverend Father in God, my Lord Arch-Biſhop of *Glaſgow*, then Biſhop of *Edinburgh*, in his *Dioceſian Synod*, I did from *Phil.* 4. and 5. recommend to my Auditors, and to all Chriſtians of whatſoever Perſwaſion, that Chriſtian Duty of *Moderation*, (of which I wiſh we had more at preſent) the want whereof is the occaſion of the lamentable *Schiſms* and *Diviſions* that are in the *Chriſtian Church*: But as for Reconciliation with the *Church* of *Rome*, as it is now Conſtitute, I was ſo far from preſſing it (though to wiſh a true Union among all Chriſtians were no Crime) that I did highly blame the *Romaniſts* for going ſo far to the extream, in Points controverted betwixt us and them, ſo as to obſtruct a deſirable Reconciliation, as it is to be regretted ſome Proteſtants, on the other hand, run too far to the other extream, to put a bar thereto: So that we owe it to the want of *Moderation* amongſt the fiery *Zealots* of the different Perſwaſions, that the ſame is rendered ſo impracticable. But as to that expreſſion, *What needs this din* (or rather noiſe) betwixt *Proteſtant* and *Papiſt*, I never had ſuch an expreſſion. As for that of the two Brethren named *Reynolds*, I did adduce that as an Inſtance of the *Imbecility* and *Weakneſs*, *Mutability* and *Changeableneſs* of our Judgments and humane Underſtandings (while we dwell in theſe Houſes of Clay, and the duſt of Mortality not blown out of our Eyes) upon the account whereof, we ought to have Charity one towards another, and Compaſſion one of another; and that they might have been both Good and Learned Men,

Men, and might have been both ſaved, I know nothing to the contrary; yea, and in the Judgment of Charity I am bound to think ſo, if they lived and died in the *Chriſtian Faith*, owning the Fundamentals of the *Chriſtian Religion*, whatever Preterfundamental Errors any of them might have been intangled in. As for my alledged Saying, that the *Papiſts* hold *Tranſubſtantiation*, but I hold *Conſubſtantiation*, it is ſo impudent a Calumny, and ſuch a notorious Lye, that as I am confident the Accuſer, whoever he be, dare not ſay he heard it, ſo neither can he adduce any famous Witneſs, that can depone the ſame; the contrary is ſo well known, that my Judicious Auditors can bear me Witneſs that I Preached both againſt the *Tranſubſtantiation* of *Romaniſts*, and *Conſubſtantiation* of the *Lutherans*, and ſaid it had been good, and had tended much to the Peace of *Chriſtendom*, that the different Parties had never taken upon them, peremptorily to determine the manner of our Bleſſed Lord's Preſence in the *Holy Euchariſt*, but that they had contented themſelves with that modeſt expreſſion of the old Schoolman, *Durandus*, *Verbum audimus motum ſentimus modum neſcimus præſentiam credimus*; with which alſo accords that known Diſtich, *Corpore de Chriſti lis eſt de ſanguine lis eſt. Deque modo lis eſt non habitura modum.* I might adduce ſeveral Teſtimonies of Learned Divines of the Reformed Church, to this purpoſe, but I ſhall content my ſelf, at preſent, with that one of Judicious *Calvin*, *In Tractatu de cæna Domini. Blaſphemia eſt negare in cæna Domini offerri veram Chriſti communicationem, pani & vino Corporis & ſanguinis nomen attribuitur, quod ſint veluti inſtrumenta quibus Dominus Jeſus Chriſtus*

Chriſtus nobis ea diſtribuit. Panis non eſt figura nuda & ſimplex ſed veritati ſuæ & ſubſtantiæ conjuncta panis merito dicitur corpus cum id non modo repreſentet verum etiam nobis offerat intelligimus Chriſtum nobis in cœna veram propriamque Corporis & ſanguinis ſui ſubſtantiam donare panis in hoc conſecratus eſt ut repreſentet nobis Corpus Domini, &c.

2. As to the Second, that I am generally reputed an Arminian, &c. I know not how I may be reputed, but I deſire the *Lybeller* may condeſcend when, or to whom I ſaid I was ſo; did I ever ſubſcribe their Confeſſion? it's known they were Presbyterians, and I am none. And I ſuppoſe that may now be reputed to be my greateſt Crime; for if I were, it's probable theſe things would not be laid to my charge. It has been always my Principle and practice not to eſpouſe the particular tenets of any party, but as the ancient Philoſopher ſaid, *Amicus Plato, amicus Socrates, ſed magis amica veritas.* So ſay I, *Amicus Calvinus, amicus Arminius, amicus Lutherus, ſed magis amica veritas*, being always ready to embrace Truth by whomſoever it be maintained. That I Preached and maintained *Arminian* and *Pelagian* Tenets in the *Trone*-Church, in which I was oppoſed by my umqhaill Collegue Mr. *Trotter*. The *Lybeller* ought to prove it by famous Witneſſes, and not ſimply to alledge, *Si accuſare ſatis ſit quis erit innocens.*

For I peremptorily deny, that ever I uſed ſuch expreſſions as my Accuſer alledges. My then Collegue being now at his reſt, I deſire not in the leaſt to reflect on his memory; what his deſigns were, in being the firſt Aggreſſor in reflecting in his

his Pulpit were beſt known to himſelf. Though he were *in vivis*, his allegation could be no probation; wherein he wronged me, I forgive him, and I hope God hath forgiven him.

3. My third Accuſation is, That I have innovated the Worſhip of God, *&c.* To which it is anſwered, That I have indeed made uſe of the *Engliſh* Service in my Family, as judging it to be the way of Worſhip moſt conſonant and agreeable to the Word of God, and the practice of the whole Catholick Church, even in its pureſt times, it being a moſt devout and ſerious way of offering up our Prayers and Praiſes to Almighty God, and tending moſt to Edification. And againſt this, I know no ſtanding Law, more than againſt the *French* Service, which is ſo publickly made uſe of in this place, and not in the leaſt quarrelled: And that the *Engliſh* Service was not more in uſe in this Church, it's too well known to whom we owe that unhappineſs, and what Unchriſtian and Barbarous courſes were taken to prevent its orderly Eſtabliſhment here, when that Royal Martyr of Bleſſed and Glorious Memory was endeavouring it for the good of this Church and Kingdom, which by the unjuſtifiable practices of the Oppoſers was then made an Aceldama, or Field of Blood.

4. In the Fourth Article the Accuſer challenges me for negligence of my duty in teaching of Leſſons to the young Students, and alledges it's evident, in that for the firſt two years, my Prelections went no further than my harrangue. I anſwer, that were it ſo as he alledges (which whether ſo or not I cannot call to mind now) I could not be challenged of any negligence upon that account.

The

The ſubject of my harrangue being ſo copious that it might have furniſh'd matter of dictats for ſeveral years. For it was *de Theologia in genere de ejus dignitate, Authore, objecto, fine* &c. Which Subject I inlarged upon, in dictating further than I had in that harrangue: Whereas ſome eminent Profeſſors have ſpent ſeveral years dictating upon one point of controverſie; but whenſoever it was finiſhed, I ſimply deny that either it or any thing elſe I dictated contain'd any unſound Doctrine as the *Lybeller* was pleaſed to alledge. As for *Paſſive-Obedience*, and *Non-Reſiſtance*, I yet own them to be ſound points of Divinity, *duly ſtated and qualified*; beſides, that could be no evidence of negligence in regard the frequent returns of other exerciſes, *viz. Homilies, Exegeſes*, and *Diſputes* among ſuch a number of Students were ſuch as at ſome times I could ſcarce have allowed me above ſix or ſeven Diets in dictating the whole half year. So that conſidering the few Dyets of dictating and how ill they were attended by the Students who were deſirous rather to read what was already Publiſhed, than to be put to the toil of writing, I kept thoſe Papers in looſe Sheets, not having deſigned them for publick view, but it was always my judgment that if there were leſs writing, and more reading and meditating on what's already publiſhed, it might tend more to the advancement of Learning, and the better Education and Improvement of Youth in the Study of Divinity; and therefore I choſe to recommend to them ſuch Books as I judged moſt proper for them; by which method, and the Lords Bleſſing upon their pains and endeavours, many have given great Proofs of their proficiency in the ſaid Studies, and others great grounds of hope of their being ſerviceable to God in the holy Miniſtry,

Miniſtry, when he thinks fit in his Wiſdom to imploy them therein.

5. As to ſome Baptiſms and Marriages in the Fifth Article, I knew no reſtraint upon me, nor any in my Station, hindering me to grant the deſires of the Reſpective Parents, when duly invited by them to the performance of ſuch Duties. But ſince the promulgation of the late Act, I have forborn any thing of that nature. As for the inſtance of Mr. *Alexander Chaplain*, his Liberality to the Poor of *Edinburgh*, and others, is very well known. If he had given me a Guiney for the uſe of the Poor of *Edinburgh*, I ſhould not have defrauded them thereof. The Gentleman himſelf can declare as to that matter, for I was never ſo mercenary as to ask any thing for my pains.

6. As for the Expreſſions mentioned in the Sixth Article, they ought to have been condeſcended on, and proved; which not being done, I can give no anſwer thereto. I never left the Miniſtry, nor do I deſign to deſert my preſent Station here; but if I be thruſt from the one, as I have been from the other, upon the account of my Conſcience, that cannot comply with the Conditions required, I muſt patiently ſubmit, and caſt my ſelf, and my numerous Family, on God's good Providence; being reſolved never to put my worldly Intereſt in Ballance with the Peace of my Conſcience, which I have endeavoured hitherto to keep *void of offence towards God and Man.* And to follow that Apoſtolical Rule, which I always recommended to others under my Charge, *to obey God rather than Man.*

6. Laſtly, I am charged, that I ordinarily neglect the Worſhip of God in my Family, which is ſo notorious a Falſhood, that I challenge the *Libeller*, or any he can adduce to make it good, and appeal to all that have been in my Family, as Witneſſes of the contrary. But it ſeems the *Libeller* has forgot the Third Article of his Accuſation, or thinks, to uſe the *Engliſh* Service, is not to Worſhip God: To whom, for all theſe Calumnies, I refer him.

THE

THE REPORT OF THE COMMITTEE, Concerning Doctor *STRACHAN.*

At Edinburgh *the* 23*d. of* Sept. 1690.

AS to Doctor John Strachan, *Professour of Divinity in the Colledge of* Edinburgh; *the Committee considering his Answers to the Articles given in against him, for his Preaching Reconciliation with* Rome, *and anent Transubstantiation, and Consubstantiation: That he acknowledges he has often Preached* Presentiam Credo modum ignoro: *And that it had been good that that had not been in dispute, but kept in the Ancients words: And albeit he denied his being* Arminian; *yet he not only refused to Subscribe our Confession of Faith in the Complex, but also declared, he was not clear to give a present answer, whether or not the Articles about* Free-will, *and the First Article about* Justification, *were agreeable to the word of God, and if he owned the same; yet he promised to give an Answer in Writing, which he hath not done: And being at the giving in of his written Answers, desired to give a particular Answer, if he would assent to these Articles, as they stand in the Printed*

Confeſſion of Faith, and if he would ſubſcribe the ſame? He anſwered, that each of theſe Articles were Complex, and that he was not clear to Subſcribe or Sign the ſame; as alſo conſidering his negligence in dictating to his Scholars: That he acknowledges he would ſcarce have Dictate above ſix or ſeven times in a whole half Year, and excuſes the ſame with the returns of other Exerciſes, ſuch as Homilies, Exegeſis, and Diſputes: As alſo conſidering that he refuſes to qualifie himſelf conform to the Act of Parliament:

It is therefore the Opinion of the *Committee*, that the ſaid Dr. *John Sttachan*, Profeſſor of Divinity in the Colledge of *Edinburgh*, be deprived of his Office in the ſaid Colledge, and that the ſame be declared Vacant.

THE

THE SENTENCE

Againſt

Doctor *STRACHAN.*

At Edinburgh *the* 25*th. of* Sept. 1690.

THE Lords and others of the Commiſſion appointed for Viſitation of Colledges and Schools; having heard, read, and conſidered the above written Report of the Committee for viſiting the Colledge of Edinburgh, *anent Dr.* John Strachan, *Profeſſor of Divinity within the ſaid Colledge: And the Doctor being called in, and having heard the within Report read over in his preſence, and he being asked if he did acknowledge that the matters of Fact, contained in the ſaid Report were true, he did Judicially acknowledge the verity of the matters of Fact therein contained: And alſo he refuſed to Swear the Oath of Allegiance, and to Sign the ſame with the Aſſurance: And alſo refuſed to Sign the Confeſſion of Faith, or to declare his Submiſſion to the preſent Church Government, as now Eſtabliſht: Therefore the ſaid Commiſſion approves of the Report above written; and do hereby deprive the ſaid Dr.* John Strachan, *Profeſſor of Divinity in the ſaid Colledge, of his ſaid Place, as Profeſſor foreſaid, and declares the ſaid Place to be vacant.*

Crawford P.

ANI-

ANIMADVERSIONS ON THE REPORT OF THE COMMITTEE APPOINTED

To Visit the Colledge of *Edinburgh*, concerning Doctor *John Strachan*, Professor of Divinity there, *Sept.* 23. 1690.

And on the Commission's Approbation and Ratification thereof. *Edinburgh*, Sept. 25. 1690.

DOctor Strachan *being Cited to Appear before the General* Commission, *that was to Sit*, Sept. 25. 1690. *at Nine a Clock in the Morning; after a tedious Attendance of about four hours, was called before them, and being wearied himself, he resolved to give them very little trouble; for he had determined to make his Process as short as was possible; for he could not Reasonably think, he should meet with any Favour from that Bench; especially, since he*

he knew how his Colleague, Doctor Monro, *was Treated by them that Forenoon; being no leſs than five or ſix times call'd and remov'd, with no other Deſign, than to wreſt and miſinterpret what he Anſwered for himſelf: And having no time allowed him to clear the trifling Objections made againſt him; great Endeavours were us'd to intangle him in his Anſwers; therefore the Doctor took care to give them as little ground againſt him, as was poſſible.*

WHen he was call'd in before the Commiſſion, the above written *Report* of the Committee, was once Read over to him by the Clerk; My Lord *Crawford* enquired at him, if he acknowledged the things contain'd in that *Report*, to be true? He Anſwered, that he thought the *Report*, as to the main *Subſtance* of it, was true; but having heard it but *once* Read over, he could not peremptorily ſay ſo of all *Circumſtances* relating to it: My Lord *Crawford* ask'd again, if he did own and adhere to that written Copy of Anſwers given in to the Committee in his Name? To which the Doctor Replied very pertinently; that if any Perſon would own and Subſcribe the *Libel* given in againſt him to the Committee, he ſhould then Anſwer it particularly. My Lord *Crawford Præſes*, ſaid there was no *Libel*, the Act of Parliament made mention of none, it was but an *Information*, and any body might Inform; The Doctor Replied, it was materially a *Libel* what ever

So much the greater ſhame, a Method was taken not allowed by any Act of Parliament, and contrary to the common Forms of Juſtice over all Nations, to receive Libels, *and to conceal the* Informer; *and when thoſe Scurrilous Papers had in them the Nature, Deſign, and Materials of a defamatory* Libel, *then to pretend there were no Libels given againſt them, becauſe my Lord* Crawford *was pleaſed to call the Libels Informations, and is it Conſiſtent with Reaſon to receive Informations, or Libels, before Solemn Courts of Judicatory, and ſtill to conceal the Informer, a Practice ſo infamous, that as it never had a precedent in that Nation: So I hope Poſterity ſhall never imitate it.*

word

word they pleaſed to Expreſs it by; And that in Equity and Common *Juſtice*, he ought to know his Accuſer. The *Præſes* replied, there was no Accuſer, neither did the Act of Parliament appoint any, and therefore, he (the *Præſes*) required the *Doctor* to give a Poſitive Anſwer, whether he owned theſe written Anſwers, or not, (a Copy of them being offered to him to view them) the Doctor Anſwered, that he did *own* them and *adhere* to them.

After which, the Lord *Crawford* asked the Doctor, if he would *qualifie* himſelf according to the Act of Parliament for his place in the Colledge, by ſwearing the Oath of Allegiance to King *William* and Queen *Mary*, and ſubſcribing the Declaration of aſſurance, the Confeſſion of Faith at *Weſtminſter*, and heartily ſubmitting to the *Presbyterian* Government. The Doctor anſwered he could not with a good *Conſcience* comply with the Legal Teſt ſo propos'd, and that therefore he adhered to his former anſwers before the Committee, whereupon he was ordered to remove, and within a little while he was called again before them: The former Report of the Committee was again read over to him, and the Commiſſions Sentence of deprivation following thereupon; after the reading of both, the Doctor ſaid no more, but that he thanked God he received their Sentence with great peace of *Conſcience*, and *Tranquility* of Mind, which he could not have promiſed to himſelf, if he had done any thing againſt his convictions to avoid that blow.

Many of the Gentlemen and others who were permitted to be preſent at the reading of the Report and Sentence, not having heard the Doctor's Anſwers read, nor known what paſt in the Committee, might conclude upon the bare hearing of that

that *Report* drawn up by the *Presbyterian* Miniſters, that they had found him Guilty of propagating ſeveral *Heterodox* Opinions in the Colledge, and that for ſuch Doctrines he was *deprived*. Yea, ſome of the Members of the Commiſſion it ſelf, before whom the Doctor's written Anſwers were never read (as he is credibly informed) did entertain the ſame thoughts upon the hearing of ſuch words as *Reconciliation* with the Church of *Rome*, *Conſubſtantiation*, *Tranſubſtantiation*, &c. Therefore it was thought convenient to undeceive well meaning men, and expoſe the malice of his *Accuſers* in this particular.

1*ſt*. The Committee did *conſider* his Anſwers to the Articles of his *Libel*, but they do not plainly declare what it was in thoſe Anſwers that they did *conſider*; we know very well they did conſider his Anſwers, and it was not poſſible for them to find in them either *Untruth* or *Impertinence*; it's true, they accuſe him that he Preach'd *Reconciliation* with the Church of *Rome*, but they thought it no part of their buſineſs to prove it, no nor ſo much as to examine one Witneſs that ever heard the Doctor utter the leaſt expreſſion that might favourably inſinuate a *Syncretiſme* with the *Roman* Church; ſo it is very odd that the Committee's conſideration of his anſwers ſhould be named as one ground of the Sentence which paſt againſt him, before the General Commiſſion of the *Viſitation*.

2*dly*. They conſidered his anſwers concerning *Tranſubſtantiation* and *Conſubſtantiation*, &c. But is it poſſible for a man at one and the ſame time, to hold both thoſe Opinions? Or can a man Preach *Reconciliation* with the Church of *Rome*, if he himſelf hold only *Conſubſtantiation*, and yet recommend to the People that the Doctrine of the *Romaniſts*

may be complied with, who ſay that there is no ſuch thing as Bread in the holy Euchariſt after Conſecration. It ſeems the *Libeller* thinks there is no great difference between the *Lutherans* and the *Romaniſts*; had he liſtned to an Impartial Monitor, *Lyſimachus Nicanor*, in time of the late troubles, he would have found that it is much more eaſie to reconcile Popery and Presbytery than the *Lutherans* and *Romaniſts*.

3*dly*. But the Doctor acknowledges, that he had Preached *Præſentiam credo, modum neſcio*; and that it had been good for the peace of *Chriſtendom*, the manner of our Saviour's Preſence had never been ſo hotly diſputed, but kept in the words of the Ancients. This is a piece of Logick that the Doctor cannot underſtand: muſt he that ſays, *Præſentiam credo, modum neſcio*, neceſſarily believe *Tranſubſtantiation*, or *Conſubſtantiation*, one or both. I think the Church of *England* will not ſay ſo, for it holds the Real, effectual Spiritual Preſence, and yet denys both *Tranſubſtantiation* and *Conſubſtantiation*. And did not the Doctor ſay plainly *modum neſcio*, how then can they affirm that he had any kindneſs for either of thoſe opinions, ſince the fault of both is ſo plainly diſowned by the Doctor: He believed the Preſence, but the manner of the Preſence he did not know.

But ſince thoſe words in his anſwers, *præſentiam credo*, was ſo greedily laid hold on by the Presbyterian Miniſters, Members of that Committee, that when they heard them they deſired the Clerk to note that eſpecially, it will not be amiſs over and above what is repreſented in his written anſwers, to put thoſe Gentlemen in mind that they ſhould read Mr. *Calvin* more frequently, whom they have deſerted ſhamefully in many things, and in his

Tract

Tract *De Cæna Dom.* after the words formerly cited by the Doctor, they will meet with the following words, *Fatemur omnes, nos, cum juxta Domini inſtitutum fide Sacramentum recipimus, Subſtantiæ corporis & ſanguinis Domini vere fieri participes. Quomodo id fiat alii aliis melius definire & clarius explicare poſſunt. Ne vis ſacro ſancti hujus myſterii imminuatur, cogitare debemus id fieri occulta & mirabili Dei virtute.* Do they allow of this ſaying of *Calvin?* If they do, I am ſure the Doctor ſaid leſs than what may be deduced from them by neceſſary conſequence, if they were contentiouſly inſiſted on. And how can they be ſo captiouſly querulous, as to dream of Chimera's and Monſters in the Doctrine ſo currently taught in the moſt Famous Schools amongſt the Proteſtants?

It may be Mr. *Calvin's* Treatiſe *de Cæna Dom.* is not ſo eaſily had as his Book of *Inſtit.* which I think very few of the Presbyterian Miniſters want, then let me entreat them to look to the following Teſtimony from Mr. *Calvin*, in which he writes ſo Religiouſly and Reverently of that Sacred Myſtery of the Euchariſt, *Quanquam autem cogitando animus plus valet, quam lingua exprimendo: rei tamen magnitudine ille quoque vincitur & obruitur, itaque nihil demum reſtat niſi ut in ejus myſterii admirationem prorumpam, cui nec mens plane cogitando nec lingua explicando par eſſe poteſt:* And *par.* 10. of the ſame Chapter, *Summa ſit non aliter animas noſtras Carne & Sanguine Chriſti paſci, quam panis & vinum corporalem vitam tuentur & ſuſtinent: neque enim quadrare tanalogia ſigni niſi alimentum ſuum animæ in Chriſto reperirent, quod fieri non poteſt niſi nobiſcum Chriſtus, vere in unum coaleſcat noſque reficiat carnis ſuæ eſu, & ſanguinis potu. Etſi autem incredibile videtur in tanta locorum diſtantia penetrare ad nos Chriſti carnem, ut nobis ſit in cibum,* *Lib. 4. Cap. 17. Sect. 7.*

Meminerimus quantum ſupra ſenſus omnes noſtros emineat arcana Spiritus ſancti virtus & quam ſtultum ſit ejus immenſitatem modo noſtro velle metiri. Quod ergo mens noſtra non comprehendit, concipiat fides, Spiritum vere unire quæ locis disjuncta ſunt, &c. And Paragr. 32. *ab initio. Porro de modo ſi quis me interroget fateri non pudebit, ſublimius eſſe arcanum, quam ut vel meo ingenio comprehendi, vel enarrari verbis queat, atque ut apertius dicam experiar magis quam intelligam, &c.*

Several other Teſtimonies might be gathered together from many other Reformed Divines; but that is not the deſign of this Paper, it is enough by one or two Authentick Teſtimonies to expoſe the ſillineſs of ſuch men as find fault with every body that does not follow their words as well as their Sentiments. I think the learned Biſhop *Andrews* underſtood the Doctrine of the Church of *England* ſufficiently well, who in his anſwer to Cardinal *Bellarmine*, hath theſe words, *Dixit Chriſtus Hoc eſt Corpus meum: non hoc modo, hoc eſt corpus meum. Nobis autem vobiſcum, de objecto convenit, de modo lis omnis eſt. De, hoc eſt, fide firma tenemus quod ſit: de hoc modo eſt (nempe Tranſubſtantiato in Corpus pane) de modo quo fiat ut ſit, per, ſive in, ſive cum, ſive ſub, ſive trans, nullum inibi verbum, & quia verbum nullum merito a fide procul ablegamus, inter Scita Scholæ ponimus, inter fidei Articulos non ponimus.* And after he had inſtanced the ſaying of *Durandus*, cited by the Doctor, he adds, *Præſentiam credimus, nec minus quam vos, veram. De modo præſentiæ nil temere definimus, addo, nec anxie inquirimus, non magis quam in Baptiſmo noſtro, quomodo abluat nos Sanguis Chriſti, non magis quam in Chriſti incarnatione, quomodo naturæ divinæ humana in eandem hypoſtaſin uniatur.*

Not-

Notwithstanding of all this, the *Doctor* did not Believe, Assert, or Recommend, the Corporal and Carnal Presence of our Saviour in the *Eucharist*; but he lov'd to Express his Reverence of that Mystery, otherways than the *Presbyterians* do; who, for the most part show so little regard unto it, that in the *West* of *Scotland*, their greatest Zealots, did not Administer the Sacrament of the Lord's Supper for twenty years together.

Of this many instances may be given in the time of the late troubles, though it be a part of the constant nourishment of Christ's Family upon Earth, till he return to Judge the quick and the dead.

The next thing those sharp-sighted Inquisitors, did consider in the *Doctor's* Answers, is, that tho' he denyed his being *Arminian*, yet he not only refused to subscribe their Confessions of Faith, in the Complex, but also declared, he would not then give a present Answer whether or no he thought the Article about Freewill, and the first Article about Justification were agreeable to the Word of God, and whether he owned the same. In what Sense the *Doctor* denyed himself to be *Arminian*, may be seen in his Answers to the *Libel*; of the rest take this following account. When they asked him, if he would Subscribe the *Westminster* Confession of Faith, he answered that he would Subscribe no Confession composed by fallible Men, but so far as it might be agreeable to the Word of God. For since those Gentlemen at *Westminster* were not Divinely inspired, their Dictates might be fairly examined, and that his Subscription to any Confession did necessarily imply this reserve and limitation.

Then the *Doctor* was desired to instance those Articles in the *Westminster* Confession, he thought not agreeable to the Word of God. To this he replyed, he was not obliged; it was enough that he gave them this plain and positive Answer, he would not Subscribe the *Westminster* Confession, without the

Nor could it be reasonably thought he came there to be examin'd by such Pedagogues.

the former Reſtriction : For he never made it much his Buſineſs, ſince this *Viſitation* began ; eſpecially, to look ſo narrowly into the *Presbyterian* Books ; and for the Particular Articles about which they deſired to know his Judgement, it was needleſs for them to be ſo Inquiſitive, for if he refuſed any one part of what was required by the preſent Law, he was ſure to be deprived, ſo it was not worth the while to ſatisfie the Curioſity of the *Committee*-Men in their little Punctilios.

Yet he promiſed (ſaith the *Report*) to give a particular Anſwer in writ concerning thoſe Articles of Freewill, and Juſtification, and here they plainly Inſinuate him guilty of Breach of promiſe; it is true, the *Doctor* did promiſe if the *Libel* had been Subſcribed and owned by any Informer, to return a particular Anſwer to all the Articles that were contained therein ; but to give *them* an account of his private Judgement in the Articles of *Freewill*, and *Juſtification* was needleſs, for every Man's Conſcience did plainly convince him, he had Free-will, elſe he could not ſee how the remorſe of Conſcience could be underſtood, which makes the Remembrance of our willful Sins ſo uneaſie to us.

Next they will have the *Doctor* Guilty of Negligence, becauſe he did not oblige the Students to write his Dictates ſo often as the Viſitors would have had him, though the frequent returns of other Exerciſes, (much more uſeful) made this impoſſible to him. But this is an impertinence not worth conſidering, and the ſame exception hath been ſufficiently anſwered in the former Tryals.

Beſides, ſince moſt of the Students of Divinity are obliged once a Year to ſuſtain publick Diſputes, and that the Profeſſor is allowed but two Dyets

a Week, it was not convenient he ſhould Dictate above ſeven or eight times a Year, elſe he could not but hinder the Freedom and Solemnity of their publick Diſputes and other Exerciſes.

Now in the laſt place, they mention the *Doctor* would not qualifie himſelf according to Law, it is certainly true, that he will never proſtitute his Conſcience ſo far as to do any thing wilfully againſt his Convictions in a matter of ſo great Conſequence: And it might be expected by ſuch as did not well know the Miniſters that ſate in that *Committee*, that they, who pretended ſo much to a tender Conſcience, would have taken more pains to inform the *Doctor*, than preſently to inſert in their Report to the Commiſſion, (without acquainting him) what they had ſnatcht from his Mouth upon ſurprize. The *Presbyterians* in the Year 1638 were truly more Civil, and took ſome pains in the beginning to inform ſuch as differ'd from them, tho' their Methods afterwards became very ſevere. But the plain Truth in this matter is, that the Suſpicion of being *Arminian*, (eſpecially his Reading the Liturgy of the Church of *England*) was it that made his Enemies implacable, becauſe that in the third Article of their *Libel* againſt him, they ſeem to paſs Sentence againſt him, upon this very head before he was heard, for (ſay they) none can Legally enjoy Benefices in the Church or Univerſities, who differ from the Church of *Scotland* in her *Preſent Eſtabliſhment* in *Doctrine* or *Worſhip*.

Next, he was Examin'd more particularly about the *Engliſh Liturgie*; They ask'd, whether he uſed that Service in his Family, before the Revolution? To which he Anſwered, he did, tho' not ſo frequently; yet he did not ſo conſtantly tye himſelf

to

to that Form, but that he uſed *Conceived Prayer*; upon the hearing of this, one of the Miniſters ſaid, that it was not uſual for ſuch as were accuſtomed with that Service, at any time to uſe *extemporary* Prayers; neither did he think that ſuch could pray after that manner; and therefore the *Doctor*, making uſe thereof, was a *Schiſmatick* from the *Church of which he was a Member*; ſo *Saucily* do they talk, when they themſelves are *Schiſmaticks* from the *Univerſal* Church; yet they venture to Brand all others that differ from them with that *Infamous* Character; they think none can Pray as they do; and the plain truth is, that, in ſome Senſe, it's very true; for it's very difficult to reconcile ſo much *Boldneſs* and *Indiſcretion*, as is obſervable in their Prayers, either to the Fear of God, or Chriſtian Humility.

They then ask'd the Doctor, who concurred with him in that Worſhip? He anſwer'd, That of late, ſince the Church was pull'd down, a great many of *good Quality* did frequent it. At which they were greatly nettled, and asked him again, who had pulled down the *Church*? To which the Doctor replied, he was not obliged to give any particular anſwer, it was evident enough, that a National Church eſtabliſh'd by Law was pull'd down. To which one of their number ſaid, that that was pretty indeed, if the pulling down of fourteen *Carles, was the pulling down of the Church. This Gentleman ſhould have remembred that there was many more than fourteen pull'd down by the Rabble, and more ſince by Presbytery; but out of kindneſs to him, I ſhall make no particular anſwers to what he ſaid in his paſſion.

* *Old Fellows.*

He was next deſired to anſwer poſitively whether he was an *Arminian*? The Doctor anſwered, that

that the *Arminians* were *Presbyterians*, and he was none. The ſame Perſon ask'd again what the Doctors judgment might be of the five controverted Articles? To which he anſwer'd, that he was not obliged to declare his private judgment in thoſe controverſies. If they thought *Arminianiſm* a crime that deſerved deprivation, they might accuſe him, and prove it againſt him, for he was not obliged to accuſe himſelf.

At laſt, one of the Miniſters expreſly required him to declare his opinion about the Doctrine of Freewill and Juſtification, to which the Doctor replied as before. Sometime before the Doctor once ask'd the Committee whether they were a Civil or Eccleſiaſtick Judicatory? If a Civil, how came the Presbyterian Miniſters to ſit there, who clamour'd perpetually againſt the Biſhops for being Members of Parliament, ſince now themſelves acted by a Commiſſion from the Parliament; and if Eccleſiaſtical, he wiſh'd to know from whom they had their Power? Thus the Doctor was toſſed and wearied with their endleſs trifling and inſidious Queſtions.

When I look back upon all the ſteps of Dr. *Strachan's* Tryal, it brings to my mind one of the Fables we were taught when we were Boys. *The Wolf and the Lamb met at a Fountain, as ſoon as the Wolf ſaw the Lamb he Lybelled, and accuſed him, firſt that he troubled the Waters; for the Wolf alledged he could not drink them; the Lamb anſwered that he could not trouble the Waters, he ſtood much lower than the Fountain. This Accuſation being removed, the Wolf told him that ſix Months ago he heard the Lamb curſe him. The Lamb anſwered that he was not ſix Months old: ſo the ſecond Accuſation was as calumnious as the firſt. Then the Wolf told him, if you did not, your Father did curſe me*: There was no anſwering the third Article of the *Libel*, ſo the Lamb was worried.

Reader,

THou haſt now heard how the Presbyterian Inquiſition proceeded againſt theſe two Doctors, with the ſame Rigour and Severity they Perſecuted all ſuch as they judged to be of the Epiſcopal Perſwaſion in that Colledge, and in all the Colledges of the Mother Univerſity at St. Andrews: One Inſtance more of the Presbyterian Partiality in Judging, I muſt not here omit, and it's this.

They admitted and ſuſtained Libels againſt all the Maſters that they thought Epiſcopal, without the leaſt ſhaddow of any Accuſer or Informer, when themſelves alſo knew the Article to be moſt falſe; yet if any of the Maſters who were Presbyterians, or who had inſinuated themſelves into their Favour; I ſay any ſuch were informed againſt, tho' the Indictment was ſubſcribed by Men of undoubted Reputation; and contained many things that juſtly deſerved deprivation; yet the matter was huddled up, without examining any one Article. As in the Caſe of Mr. Andr. Maſſie, againſt whom an Information was given in, ſubſcribed by two Gentlemen of Great Learning and Reputation, the one a Doctor of Medicin, the other a Maſter of Arts in Edinburgh; but the Inquiſitors knew that theſe Informers were not of their Gang, nor had any liking to their Cauſe, and therefore they took no notice of the Charge, which is as follows.

Information againſt Mr. Maſſie.

THere being a Commiſſion granted by Their Majeſties and Eſtates of Parliament, to ſome Noblemen, Gentlemen, and Miniſters, for Viſiting the Univerſities of this Kingdom; the ſaid Viſitors are earneſtly deſired to Conſider and Examine the Behaviour and Management of Mr. *Andrew Maſſie*, Regent in the Colledge of *Edinburgh*, who theſe ſeveral years has been an uſeleſs and unfit Maſter of the ſaid Univerſity.

1. The Viſitors are deſired to conſider Mr. *Maſſie*'s baſe and

and indirect ways to procure Scholars to himſelf, which is thus, While he was a Regent in old *Aberdeen*, during the whole Vacance, he uſed to Travel up and down the Country, and where ever he heard there were any young Boys, without any Introduction, he would impudently addreſs himſelf to their Parents and Friends, and aſſure them that the Boys were fit for the Colledge, albeit, very often they did not underſtand a word of *Latin*; and if any of their Parents or Friends did object to him, their Children not being qualified, he did promiſe to make up the ſame, by extraordinary pains and care by himſelf, which he never did yet, being the moſt ſuperficial and unconcerned Maſter that ever was in an Univerſity, as will appear afterwards. When he came to the Colledge of *Edinburgh*, and found that way not ſo practicable here, his method was, and is, to ſpread confidently abroad, that none of the Courſes were neceſſary, which preceeded that which he taught for the time; ſo that he never fail'd to have Semies, Bauchelours, and Magiſtrands, who were never at any Colledge before, and he admitted them to be Scholars, without offering them to be examined by the Principal or Maſters. And this he did ſo frequently, that there was a publick Proceſs intended againſt him, in *Anno.* 1684. And as this is notour and known to the whole Univerſity, ſo the ſame can be proven by particular Witneſſes.

2. The Viſitors are deſired to conſider his way and manner of Teaching his Scholars, which is ſo trifling and ſuperficial, that there can be no excuſe given for it. For, 1. He never explains his Notes, but unconcernedly reads them ſhortly over, without ever making any Digreſſion or Commenting upon them, ſo as to make his *Scholars* to underſtand them. 2. There are many in his Claſs, at whom he will not ask one queſtion in the whole year, nor once examine them. 3. He takes no notice of the Abſents; ſince many of them will be abſent for ſome weeks, and yet he never miſſes nor calls for them, neither does he fine or puniſh them for their abſence; and the effect of this, the time he

taught his laſt courſe was, that the trafficking Prieſts and Jeſuits did debauch more of his Scholars then of all the other Students in *Scotland* beſide. 4. He takes as little notice and care of his Scholars when preſent; for albeit his Claſs be numerous, yet there will not be eight or ten taking notice of what is ſaid or dictated, while the reſt in his preſence are talking, toſſing, and fighting together in the School: And an effect of this is, that there is more expence for mending the Glaſs Windows of his School, than of all the other Schools beſides. 5. He gives very ill attendance; for all along, and particularly the laſt Seſſion of the Colledge, he never entered the Colledge till half an hour after eight in the Morning, and near eleven in the Forenoon; and this was ſo well known to his Scholars, who did not expect him ſooner, that it made them either ſtay from the Colledge altogether, or ſo diſturb it, that it was hardly poſſible for other Maſters to keep their Meetings at theſe times. 6. He has very few Meetings with his Scholars on the Lords day, and takes no care that the Scholars attend, ſince of ſeventy or eighty, of which his Claſs may conſiſt, there will not be above eight or ten preſent. 7. He altogether neglects the Office of *Hebdomader* (which was the moſt uſeful attendance in the Colledge, for preventing of Tumults) in ſo much that the Scholars did ordinarily brag, that *Maſſie's* Week was near; and that then they ſhould be reveng'd of one another.

3. The Viſitors are deſired to examine his care anent the Library, which ſhould be very dear to all the Maſters; and yet Mr. *Maſſie* took no care to make his Scholars pay their dues at their *Matriculation*, and *Laureation*; and particularly this laſt three years there were to the number of 58 of his Scholars, whom he would not bring to *Matriculation*, notwithſtanding he was deſired thereto by the Principal; and the Catalogue

logue of these Scholars Names the Biblothecar can exhibit to the Visitors if required. 2. It is evident by the Journal Books of the Library, that in the Year 1680, or 1681, there was taken out of the Money belonging to the Library Twenty Pounds Sterling, or thereby, for uses unknown to any of the present Masters, for which Mr. *Massey* gave his Ticket, and which Ticket, without paying the Money, he did again take up from Mr. *Robert Henderson* the Biblothecar, or his Father; who can give the best account of these Affairs, and his other Dealings anent the Library.

4. The Visitors are desired to consider what he Teaches, or rather what is contained in his Notes, (which for the gross of them he Copies from those of Mr. *John Strachan*, who was a Regent when he entered to the Colledge of *Aberdeen*, and afterward turned Jesuit) and they will find in the questions, wherein there is occasion of differing from others; that his Doctrine is either such as tends to *Scepticism*, and uncertainty of all things, or such as inclines to *Atheisme*: As when he asserts that a Creature may Create its own self, and that even as the principal and efficient Cause; Or such as favours *Popish Transubstantiation*, as his Doctrine concerning the *Bilocation* of Bodies; or such as favours *Arminianism*, as his Doctrine *de Scientia media*; or such as inclines to Superstition, and the Diabolick Art, as the Doctrine of Judiciary Astrology, and particularly *de Genituris*, which, contrare to the Example of all Christian Schools, he inlarges upon and Exemplifies; or such as is pure incomprehensible Non-sence, as when he says the *Diagonal* of a Square is not really longer than the side; and for his publick Appearances, his maintaining of *Theses* in the common School on the *Saturdays*,

amounts

amounts to no more than giving of the Jeſuits anſwers to evident truths, *viz.* That the contrair is the opinion of ſome Doctors, and conſequently probable, and may be ſafely followed; and on the laſt *Saturday* of *March* laſt in the hearing of all the Maſters, and ſome of the *Engliſh* Gentlemen who were accidentally preſent, he ſtuck not to ſay in expreſs words, That *Deus non juſtè punit peccatores.* And always at theſe publick Diſputes he falls out in ſuch paſſions, when any thing is reaſonably urged againſt him, that the Students cannot forbear to hiſs at him.

5. Albeit, for the time the Viſitors be not troubled with an Account of his groſs Hypocriſie, Covetouſneſs and the Immoralities of his Life: Yet it is not amiſs that they know his merits in relation to the preſent Eſtabliſhed Government of Church and State; it's true, he was bred Presbyterian, and did take all the Oaths, and lies under all the Obligations that were at thoſe times impoſed when he was bred, and firſt entered in publick Employment, from the year 1647 to the year 1660. But it's as true, that without any ſcruple, he broke all theſe Bonds, took the Declaration and all Oaths of courſe in King *Charles*'s Reign, and conformed and complied as much as any man. And when he came to be Regent in the Colledge of *Edinburgh*, he owned his diſlike of the Students burning of the Pope in the year 1680; and in the year 1681 he took and ſwore the Oath of the Teſt; and again in the year 1685 in the late King *James*'s Reign, he ſwore the ſame Oath again on his bended knees before the then Biſhop of *Edinburgh.* His courting of the Popiſh Prieſts was ſo often and barefac'd, that (beſide his conniving at their ſeducing and perverting his Scholars to the *Romiſh* Religion) in the year 1687

at

at the publick *Laureation* in the common School, He, as a *Præſes*, Invited, and had with him in the Pulpit, Father *Reid*, as he called him, a Dominican Fryar, and a trafficking Papiſt.

After the Battel of *Gillicrankie*, he went to complement a Popiſh Lady on the Victory: And frequently this Summer he has averred that the Church of *England* is the beſt conſtitute Church, and that the *Scots* Epiſcopal Clergy are the honeſteſt Men in the World. It's true, he will take all the Oaths that can be put to him, but the Viſitors would conſider that he hath already broken all the Ingagements by which he was tyed to the Presbyterian intereſt: Neither can the Government ever be ſecure of him, ſince beſide his practice, he teaches in his Notes, That *Poteſt dare Dominium duorum in ſolidum in unam & eandem rem per notabile aliquod tempus.* So that tho' he ſwear that King *William* is King *de Jure*, yet, according to his Principles, King *James* may be ſo too.

WAR-

Warrant by the Commiſſioners for Viſiting of Univerſities, for Citing of Parties before their Committee at Edinburgh.

THe Lords and others Commiſſioners, appointed by Act of Parliament for viſiting of Univerſities and Schools within this Kingdom, do hereby require and Command

Meſſengers to paſs to the Mercat Croſs of *Edinburgh*, upon a Mercat Day, betwixt ten and twelve a Clock in the forenoon, and immediately thereafter, to the moſt patent Gate of the Univerſity of *Edinburgh*, and ſicklike to paſs to the Mercat Croſſes of *Edinburgh*, *Haddingtoun*, *Duns*, *Greenlaw* and *Lauder*, *Jedburgh*, *Selkirk*, *Peebles*, *Linlithgow* and *Stirling*, and thereat, after open Proclamation, and publick Reading of the ſaid Act of Parliament, herewith ſent, appointing the ſaids Viſitors, and this preſent Warrant, to Summon, Warn, and Charge the Principal, Profeſſors, Regents, and all others Maſters of the Univerſity of *Edinburgh*, and School-Maſters teaching Latin in the ſaid Town, at the Mercat Croſs of *Edinburgh*, and Colledge Gate thereof, and all other Schoomlaſters, teaching Latin within the Shires of *Edinburgh*, *Haddingtoun*, *Berwick*, *Roxburgh*, *Selkirk*, *Peebles*, *Linlithgow* and *Stirling*,

at

at the Mercat-Crosses of the Head-burgs of the respective Shires, within which they live, upon fifteen days warning, to compear before the Committee of the saids Visitors, delegat by them conform to the said Act of Parliament, to the effect therein specified, at *Edinburgh*, in the High-Common-Hall of the Colledge thereof, the twenty Day of *August* next to come, at ten a Clock in the forenoon, to answer and satisfie the said Committee, upon the points contained in the said Act of Parliament, conform to the Instructions given by the saids Commissioners to them: And likewise, the saids Commissioners do hereby require the saids Messengers at the same time and place, and in the same manner, to summon and warn all the Leidges, who have any thing to object against the said Principal, Professors, Regents, Masters of the saids Universities, and School Masters teaching Latin within the bounds of the said Shires, to compear before the said Committee, the said day and place, to give in objections against the said Principal, Professors, Regents and others foresaid; And also requiring the saids Messengers, at the said time and place, to make Intimations to the Magistrats of the Burghs-Royal, within the saids bounds, that they send in subscribed Lists of the School Masters, teaching Latin within their respective Burrows Royal, and to the Sheriffs of the Shires above-named, that they send in Lists of such School Masters, within their respective Shires, out with the Burrows-Royal; which subscribed Lists are to be sent to the Clerks of this Commission, or their Deputs appointed for that Committee, which is to meet at *Edinburgh*, and that betwixt and the said twenty day of *August* next, to which the saids Principal, Professors, Regents, and others Masters are Cited, as the saids

Sheriffs and Magiſtrats will be anſwerable; Requireing in like manner the Meſſengers executors of this preſent Warrant, not only to read publickly the ſame, and the Citation to be given therein at the ſaid Mercat-Croſſes and Colledge-Gate, but alſo to leave Printed Copies of the ſaid Act of Parliament, and Copies of this preſent Warrant, and of the Citation thereof, affixt upon the Mercat-Croſſes of the Head-burghs of the ſaids Shires, and upon the moſt patent Gates of the ſaid Colledge: Requiring laſtly, the ſaids Meſſengers, executors of theſe Preſents, to return the ſame with formal Executions, and Indorſations thereof, duly ſubſcribed by them, before ſubſcribing Witneſſes, to the ſaids Clerks or their Deputs, betwixt and the ſaid day of the ſaid Committees meeting at *Edinburgh:* For doing of all which, theſe Preſents ſhall be their ſufficient Warrant. *Given at* Edinburgh, *the twenty fifth day of* July, *One Thouſand ſix Hundred and ninety Years.* And Ordains theſe preſents to be Printed. Extracted forth of the Records, by me

THO. BURNET, *Cls. Reg.*

FINIS.

ERRATA.

PAg. 5. line 1. for *been*, r. *but*. Pag. 7. l. 23. for *not only*, r. *over and above*. L. 24. del. *but alſo*. Pag. 12. l. 14. r. *in the*.